MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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ADDRESS ALL COMMUNICATIONS TO MISSIONS, FORD BUILDING, BOSTON MASS.

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At the Publisher's Desk

Pastors, Club Managers, Circle Leaders

HERETOFORE we have held out 100,000 MISSIONS subscribers as an *ideal* toward which to work. But **this year we refer to these figures as a goal to be actually attained.**

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Our Campaign Offer

Thirteen Months for a Year's Subscription

GOOD FOR NEW NAMES OR RENEWALS

NEW or renewal subscriptions received during November or December, 1913, will begin with the current issue of the magazine and will be dated to expire November or December, 1914, and will thus receive thirteen months of the magazine for the price of a year's subscription.

A Few of Our Growing Clubs

It is good to note the number of new subscriptions included in some of our recent clubs. Mrs. Martindale of Charlevoix, Mich., sends us thirteen subscribers of whom nine are new; Miss Alice Rider, of Bristol, Vt., sends us eleven of whom seven are new; Mrs. Robinson, of Newark, N. J., sends us fifteen of whom seven are new; Mrs. J. S. Kirby of Escondido, Cal., sends us twenty-five of whom twenty-four are new.

The above are just a few of our clubs which are good, healthy, growing clubs. Besides these we have had the pleasure of receiving some wholly new ones such as one in San Francisco of seventeen members, one in Mayville, N. Y., of fifteen members, one in Washington Court House, Ohio, of ten members, two clubs of seven members each and a considerable number of clubs of five and six members each. For all of these we are thankful as each new club means a number of new subscribers. Our best wish for these clubs is that, like the ones cited above, they may next year show vigorous power of growing.

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An Ancient Thanksgiving Proclamation

O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

For he satisfieth the longing soul, and filleth the hungry soul with goodness.

And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

THE BETTER TENEMENT QUARTERS INTO WHICH IMMIGRANTS GO IN LOWER NEW YORK

VOL. 4 NOVEMBER, 1913 No. 11

Things to be Thankful for

THAT everything is as good as it is, and that very many things are better than they were.

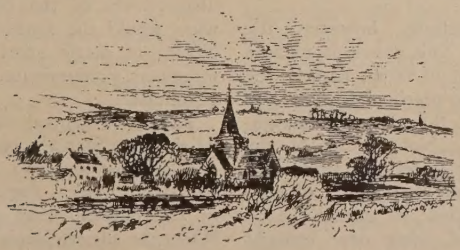
That Divine Providence is willing to trust so great a body of immigrants to the care of American Christians, — to treat them humanely, teach them the lessons of religious and political liberty, and illustrate before them, and in dealing with them, the life of Christ.

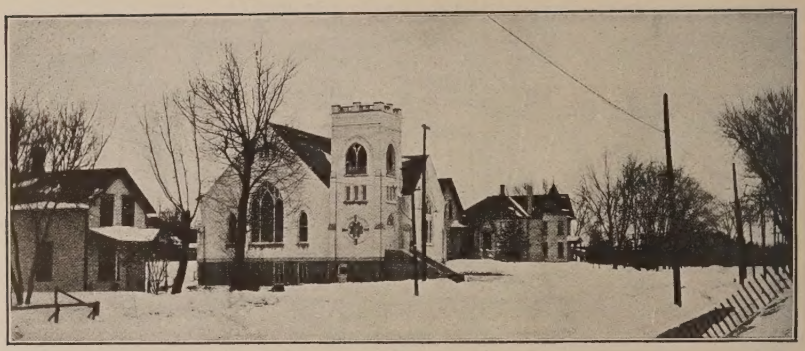
That the doors of all the nations are open to the Christian ambassador and missionary, from farthest West to farthest East, from farthest North to farthest South, wherever people are who have not known of the Gospel of Jesus Christ and His salvation.

That the Christian Church is more awake than ever before to the claims of the wider Kingdom of God, the needs of an unredeemed humanity, and the unrighteous conditions in society which call for justice and new relations of brotherhood.

That in all the nations there is apparent a desire for the dawn of a new and better day in which universal peace shall make war impossible, and armament give way to arbitrament; and that in this our own nation is a leader.

That we have been called to a great service, admitted into a spiritual realm of unlimited riches, and been permitted even in slight degree to understand what it means to be a child of God and joint heir with Jesus Christ to an inheritance full of glory and that fadeth not away.





WILMAR SWEDISH BAPTIST CHURCH, MINNESOTA

"Reinforcements Now Appearing"

By Lemuel Call Barnes, D.D.

IS Blücher in sight? If so, Waterloo can be won." Many insist that reinforcements are desperately needed. A distinguished Methodist layman has published a book in which he insists that the Protestant churches are losing ground in the United States. The Presbyterian Assembly Herald commends this book and emphasizes the thought with a diagram, showing that Protestant church members were a smaller percentage of the population in 1910 than they were in 1890. A Baptist pastor has published a statistical, mind-provoking article on the "Northern Baptist Retreat," in which it appears that we rank lower numerically compared with other denominations than we did formerly. There are many dark signs. We would be worse than geese not to heed them, even as bad as head-in-sand ostriches.

In several directions, however, the omens are bright. This article is to note one of the brightest of them, namely the reinforcements of evangelical Christianity which are coming through our foreign-speaking churches. Not a few of the gloomy statistics as to relative Protestant forces are due to the vast influx of non-Protestant population in recent years. On the other hand, when once brought into evangelical churches, the new Americans reinforce them out of all proportion to mere numbers. They supply the new blood which is needed and furnish leaders for the older Americans.

One of the most discouraging of the recent studies of the rural church problem is that reported in "The Country Church," by Gill & Pinchot. It is based entirely on a minute study of two counties, one in Vermont and the other in New York. In both counties a fact is noted which is most significant, is, in fact, worthy of profound attention. It is concerning the source of ministerial supply. This is the finding as to the pastors: "In Windsor County 25 per cent and in Tompkins County 33 per cent are either foreign-born or sons of foreign-born, yet in both of these counties the Protestant population is of nearly pure American stock." When that is true in Vermont and in central New York, in sections of population most distinctively of the old American type, what would the showing be if the whole North, in many great regions of which foreigners predominate, were as minutely examined?

Take two central states, for example, neighboring States in one of which Baptists are fairly strong and in the other comparatively weak. Some of the best forces of the denomination are in Minnesota. When the fiftieth anniversary of the State

Convention was celebrated not long ago, it was noted that one-third of the denomination were Swedes, i.e., now in Swedish-speaking churches. If you were to add those in other foreign-speaking churches and then the very large number in English-speaking churches who are of foreign stock, much more than one-half of all our forces in Minnesota are these reinforcements. In North Dakota nearly two-thirds of our members are in foreign-speaking churches, many more in English-speaking churches; for instance, the pastor of one of the two strongest English-speaking churches in the State is of immediate foreign stock.

Take one example in another section of the country: In the First Baptist Church, Pittsburg, Pa., in its palmiest Fourth Avenue days, fully one-third of its members were of other than Anglo-Saxon stock for many years. The Baptist cause in that part of Pennsylvania has had a small nucleus of spiritual, intellectual and financial leaders of the purest New England blood and breeding. The Pittsburg Baptist Association is perhaps the most efficient missionary association in the country. It does more actual missionary work than many a State Convention. Recently it was noted that nearly all of the chief officers of our organized work in that region showed by their very names the fact that they were of foreign stock.

In the churches of the Northern Baptist Convention over seventy thousand members are in the foreign-speaking churches. Adding those of immediate foreign stock in the English-speaking churches, there are between one and two hundred thousand in the denomination. The most conservative estimate shows them to be fully one-tenth of our entire membership.

That is measuring by count. If we measure by weight, their proportion is far greater. One indication of this is their beneficence. I have elsewhere shown that Scandinavian and German Baptist churches gave last year seventeen dollars and thirty-seven cents per member for church support and benevolences, whereas the entire membership in the Northern Baptist Convention gave only ten dollars and twenty-three cents apiece. The disparity would have been still greater if the foreign-speaking churches had been taken out before computing the average for the entire denomination. Without that detail, however, the figures are sufficiently significant to indicate the tremendous weight of the Reinforcements. The Swedish Baptists gave almost exactly twice as much per member as the average Northern Baptist. If it be guessed that the wealth as yet accumulated by these immigrants and their children does not average more than one-half that per capita of the English-speaking church members, while they give twice as much, they would appear by these figures to be four times as devoted to the cause.

Other marks of their devotion are not so readily subject to estimate and definite statement. But all who are well acquainted with our foreign-speaking churches will agree that in many aspects of that old-fashioned Puritanism which laid the foundations of American Christianity and American greatness, they far excel the direct descendants of the Puritans in our time. There is to this day a splendid reality in what is spoken of as "the New England conscience." It is the saving salt of our country. It is happily scattered all across the continent in the descendants of the forefathers. But there seems to be more of that quality in our foreign-speaking church members than there is on the average in the direct line. In conservatism of the old ideals of religious life, they outweigh us greatly. Though as yet in numbers they may be little more than one to ten, in Puritanism they are more nearly ten to one.

In another respect much more vital and still more difficult to put into words the Reinforcements outrank the old guard. It would be difficult for most people to define the word "spirituality." Those who use it most frequently and glibly might have the greatest difficulty. But in spite of all cant and abuse of the word, it stands for a profound reality, the very heart of religion. Admitting considerable vagueness in the idea and decided incompetency to pass judgment on the reality, I venture it as a positive opinion that our foreign-speaking Baptists average the exercise of more spirituality than the rest of us. Even they have not any to spare, especially the second and third genera-

tions of them, when they have become thoroughly "Americanized."

After observing some typical instances of outstanding reinforcement of evangelical religion through the new Americans, we have noticed some general facts as to their numbers, beneficence, Puritanism and spirituality. These splendid Reinforcements are being mobilized. Few know to what extent the process of organization has gone. Twelve of the twenty-four nationalities among whom the Home Mission Society is at work, have general organizations for the whole country. The most recent of these is the Roumanian Baptist Association organized at Cincinnati on Labor Day this year. The turning of Roumanians in Europe to the Baptists was noted at the conference of European Baptists in Stockholm as one of the most marked phenomena of recent Baptist history on the continent. We know of twice as many in the United States now as we could learn of only six months before the organization of our Roumanian Association. Space does not permit an account of the recent annual meetings of the Italian Association with its characteristic charm and sparkle as well as earnestness, the Magyar Union with its phenomenal story of giving — at the same ratio Americans would be giving millions where it is now thousands — the Bohemian-Slovak Conference where they wrestled with Slavic zest over the difficult problem of a training-school, the Swedish General Conference where after many months of keen discussion and radical division of opinion a conclusion was reached without a dissenting note, settling the location of their theological seminary. Between two and three thousand people listened to silver-tongued speakers of this Conference. The German General Conference was different in that it meets only once in three years. This was the year. Madison, So. Dakota, was the place. Pages would not do it justice. If the old "Triennial Convention" of the blessed fathers of organized Baptist life compared with this one in culture of mind, in solidity of judgment, in progressive conservatism of thought and in forcible grasp of kingdom needs, then it was greater even than I ever imagined it to be. It certainly never occurred to those far-sighted fathers that out in the great American Desert one hundred automobiles would welcome five hundred and more German Baptists coming from both ocean shores and all the way between, some of them in solid Pullman train-loads. If there are any belated Baptists who think either that foreigners don't amount to much, or that the West is woolly, I wish that they could have attended the Bundes-Conferenz at Madison, or the Swedish Conference at Duluth.

All these foreign-speaking Baptist Conferences which I attended responded graciously to the two-fold proposition that they are to maintain and promote their own esprit de corps for the sake of the greatest efficiency, and at the same time are not to become separate Baptist denominations, but are to be an integral part of the one solid body of the Northern Baptist Convention and its missionary societies. The constitution of the Convention fully provides for this, the smallest and youngest foreign-speaking churches being as truly constituents as the oldest and largest American churches. The Commission of the Convention on foreign-speaking bodies is composed of representatives of these bodies and of the general missionary societies. It is to further the distinctive efficiency of the bodies and at the same time obviate tendencies toward segregation, that double service is as vital to the future of our denomination as any that can be rendered.

Twelve contingents of the most effective Reinforcements are now in the field. As many more are on the way to the front. Under the splendid leadership of the English the allies at Waterloo hoped to win the day and the continent of Europe from their all-devouring enemy. They finally did so, but the issues of the battle hung in the balance till Blücher arrived with the Prussian reinforcements. North America is to be won. The conflict rages. Many are alarmed at the way things are going. Let all English-speaking Christians lift up their eyes and behold Reinforcements now appearing. Many of the Reinforcements speak the very language of Blücher. Let us greet all the new contingents with a shout of welcome and open the way for more and more of them.

CULTIVATING A RICE FIELD IN BURMA

A Home Mission Society in Burma

By Rev. W. Bushell of Moulmein

AS the recent annual meeting of our Home Mission Society contained several unusual features, I have thought an account thereof may prove of interest to your readers. It is our custom to hold a meeting of our Home Mission Society at the Association every year, at which we hear reports from our workers, and try to gather a little enthusiasm for the coming months; but it seemed this year that the materials were on hand for something out of the ordinary, and so a program was arranged accordingly, the idea being to help our people to realize something of the diversity of the work now going on in this land of Burma, in which our own Karen Association was directly interested.

After short devotional exercises, Rev. Bla Paw was called to the platform. Some seventeen years ago, he and his wife, both belonging to the Moulmein field, went up to the Shan country as missionaries of the Burma Baptist Convention, and there they have been laboring ever since. They learned the Shan language, spoke it in their home, and used it so exclusively that their children could not speak Karen at all when they first came down to this lower country. They are now on furlough from the Mission Station at Mongnai, and when they return to their work they expect to leave their children down here, so that they may be educated in the schools of the Mission, and fitted for future work wheresoever the Lord may call them. In a ten minutes speech he told about the work now going on among the Shans, and of the great encouragement they were now receiving. At the close of his talk he, his wife, and their oldest son sang together in Shan.

The platform was next occupied by a young Chin from the far-away station of Haka. He understands no Karen, and our people understand no Chin, so he had to speak in Burmese and tell very simply how he had been brought into the Kingdom through the labors of the Carsons, and educated in their school at Haka. He is now a student in the Theological Seminary at Insein, and because his home is so far away, was spending the vacation down on this field waiting for the Seminary to open again.

Then we had a speech from one of our young men, who has just graduated at the Karen Thological Seminary, and is expecting to be sent by our Convention up to Taung Gyi to work as a missionary among the Shans in that section. He spoke of his call, of his joy in responding to it and of his hope to render acceptable service.

Another graduate of the Karen Seminary who hails from Tavoy, together with his bride from the Rangoon field, was then introduced. They are already under

appointment by the Convention, and were actually on the way to their field of labor among the Karens of Northern Siam. Saya Ennie, who with his wife went from the Moulmein field to work in that land, had sent four of the converts from there down to meet this young couple, and escort them back, and these four men were to have been now brought forward and presented to the Association, but having arrived only the day before, after a long and very hard journey, and not knowing just when they would be called upon, they had gone off to get a little rest, just at the time they were wanted, and so their presentation had to be omitted. Quite an interest had recently been developed in a heathen village in the northern part of this field, and some four or five of the as yet unbaptized converts had come to attend this Association. It was proposed to call them out, and let them make their first confession of Christ before this gathering. They were quite willing to do this, but a death from cholera occurred in the village during the night, and a large number left the village at daybreak, and these converts among them. One of our ordained pastors who had visited the village two or three times, and also an evangelist who had been working in the neighborhood, spoke of the work as they had seen it in this village, and we then passed on.

The next item was the bestowal of a badge to each of the workers of our Home Mission Society. A few of the most earnest of our people conceived the idea that this would be a good thing to do as a means of encouraging these laborers, and of showing their own interest in the work, and so they collected the money, purchased the badges, and asked to have them presented. About a dozen received these badges, and after a few words of exhortation returned to their seats, convinced that they were not alone in the work.

Then a prayer, beautiful for its simplicity and earnestness, was offered by the pastor of the village in which the Association was held, asking that the work of the coming year may be greatly blessed to the upbuilding of the Master's kingdom, and with this was brought to its close a most interesting home missionary meeting.

NEW APPOINTEES WHO RECENTLY LEFT FOR THE FOREIGN FIELD

BAPTISMAL SCENE AT TRENT, SOUTH DAKOTA

Building the Churches

By Charles L. White, D. D.

A MAP of our country, showing meeting houses in the erection of which the American Baptist Home Mission Society has aided, reveals remarkable results. Approximately 3,000 churches have been assisted in this way, and many of these are located in Porto Rico, Cuba and Mexico. Last year thirty-eight churches were assisted by gifts, twenty by loans, and seventeen by gift and loan. The churches receiving the gifts were located in Arizona, California, Colorado, Cuba, Idaho, Indiana, Kansas, Massachusetts, Mexico, Minnesota, Nebraska, Nevada, New York State, Oklahoma, Oregon, Porto Rico, South Dakota and Washington. Loans were granted to churches in Arizona, California, Colorado, Idaho, Illinois, Kansas, Minnesota, Nebraska, Nevada, North Dakota, Oklahoma, Oregon, Washington and Ohio. Gifts and loans have been made to these nationalities: American, Negro, Cuban, Mexican, Swedish, Polish, Italian, Porto Rican, Japanese, Indian and Hungarian. The average gift to each church was $489, and the average loan was $755.

FINDING THE FACTS

In the preparation of the budget of the Society statements of church edifice needs for the coming year are presented by the general missionaries and superintendents. When these facts are spread before the Board of Managers they have a very painful duty awaiting them, for thus far the gifts to the Society make it possible to give far less assistance than is needed.

Aid is given to churches building first meeting houses, and occasionally when the second edifice is erected. Up to the present year the Society has assisted in the erection of meeting houses sufficient to make ten lines of structures ten miles apart, stretching from Philadelphia to Los Angeles, California.

It is difficult for those who have not visited it to realize the conditions under which Christian work is carried forward in

TYPICAL SOD HOUSE AND SOD BARN SEEN ON THE PRAIRIES

HAULING GRAIN TO MARKET IN THE WEST

READY FOR PASTORAL CALLS

a new country. The baptism at the river side, to which people drive for many miles over the prairie is a sight which one can never forget if he has once witnessed it.

Our first picture illustrates a baptismal service at Trent, South Dakota, on the bend of the Big Sioux River.

Sod houses still appear in the prairie, although they are growing fewer. Here the missionary in the earlier days was glad to rest, and in such a structure many of our devoted servants have lived with their families. A large number of churches have been organized in such a primitive residence. The sod barn, too, received the weary horse, but this has in most instances given place to a modern structure, where the missionary's faithful companion now finds his refuge from the storms.

Hauling the grain to market is one of the difficulties of western life. The missionaries know the men who drive across the prairie, and frequently stop to tell them of the harvests of the Kingdom of God.

The Missionary too travels extensively, and the picture which we have here is of the Rev. A. Pierce Waltz, pastor of the Burk and Lucas churches, North Dakota. He is just stepping into his hack for a fifty-mile drive.

Many of our meeting houses have been built in mining towns, where the shifting population makes it difficult to carry forward our work with even results. In Anaconda, Montana, as illustrated, the remodeled building is located in a community where the Protestant population is about 7,500. Beginnings were meagre,

REMODELED HOUSE OF WORSHIP AT ANACONDA, MONTANA

THE OLD AND THE NEW AT MARCUS, WASHINGTON

but the work has prospered, and although it has passed through many dark hours, the light has always broken in and the labors of our missionaries and their faithful helpers have brought abundant fruitage.

FIRST AND SECOND MEETING HOUSES

Many of the first meeting houses in the frontier towns were rude affairs, but they were as good, and frequently better, than the houses in which the first settlers lived. We give here a picture of the first place of worship in Marcus, Washington, and another showing the present meeting house.

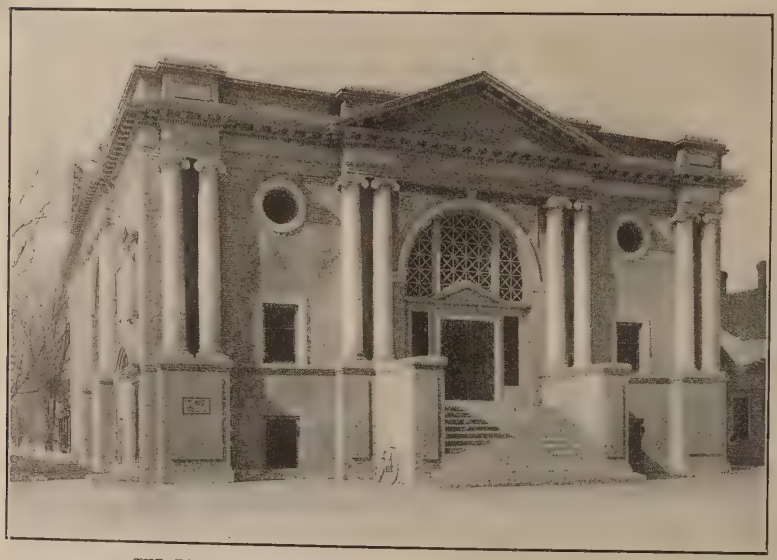
The first and second meeting houses at Kettle Falls, Washington, are likewise shown, and illustrate the change from the modest beginning to the present edifice.

The old church at Greeley, Colorado, was organized in 1871, but the congregation soon outgrew their first home, and on March 5th, 1911, the Baptists of Greeley dedicated a new church, costing forty thousand dollars.

THE HISTORY OF SEVERAL ENTERPRISES

The First Baptist Church of Seattle, Washington, was one of the first two or three organized in that Territory, and it has been the mother of churches in Seattle and Western Washington. For many years a little pioneer, plain box house sheltered the faithful workers of this church. During the panic of 1893–1894 the little band lost their property, deeding it to the creditors. Afterward in 1896, by the help of the Home Mission Society the property was repurchased.

THE HUMBLE BEGINNING AND THE PRESENT BUILDING AT KETTLE FALLS, WASHINGTON



THE EARLY AND THE PRESENT MEETING HOUSE AT GREELEY

Soon after securing the deed the new house as shown here was built with great sacrifice on the part of the membership. In the advancing march of city improvements, this house had to be abandoned and a new location was secured.

On this new and more desirable site, a magnificent and costly house of worship is being erected, as seen in the accompanying print. When completed it will be one of the finest churches on the Pacific Coast. These views not only illustrate

FORMER MEETING HOUSE OF THE FIRST BAPTIST CHURCH, SEATTLE

the process of development in many of our churches but also reveal the timely help of the Home Mission Society in days of great distress. This church now has 722 enrolled members.

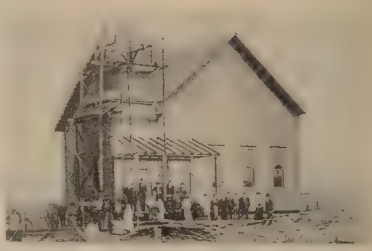
Here labored and died my beloved college and seminary classmate, Dr. B. L. Whitman, who did not live to see the completion of the new temple, for which he so wisely planned.

At Timber Lake, South Dakota, the church recently dedicated a beautiful new building. This picture shows the temporary quarters of the congregation and Sunday school on Children's Day, when about seventy were present. The people were contented to worship in an old structure, but gave generously, in great enthusiasm, for the new edifice.

During the building of a meeting house in the West the people frequently gather and watch the carpenters at work, and

TEMPORARY QUARTERS AT TIMBER LAKE — A NEW BUILDING HAS BEEN DEDICATED

many of the members lend a hand. The picture which we have received from such enthusiasts at Bandon, Oregon, is here given.



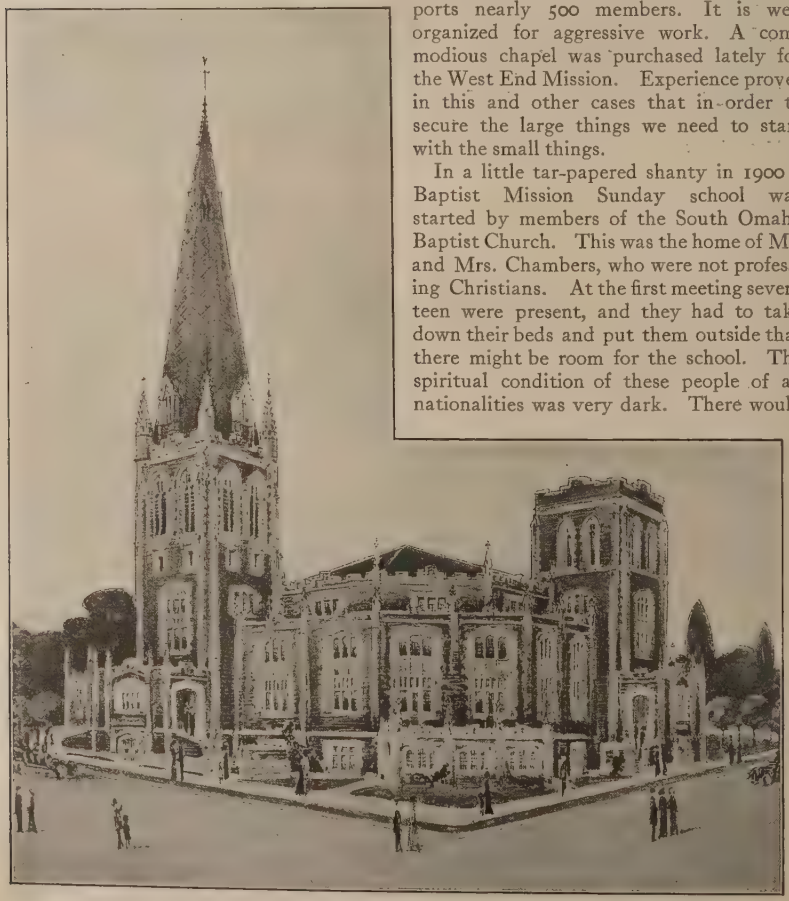
BUILDING AT BANDON, OREGON

SAMPLE SITUATIONS

The First Baptist Church in Ottumwa, Iowa, was organized in 1885 with 16 members. For a number of years it was the child of the Home Mission Society. A small box frame building was their first home. Following that a second house was built, in 1884, on a new location, costing $17,000.

In 1904 a new edifice was erected on the site of the old first frame structure at a cost of $35,000. The church has been very prosperous in recent years, and now reports nearly 500 members. It is well organized for aggressive work. A commodious chapel was purchased lately for the West End Mission. Experience proves in this and other cases that in order to secure the large things we need to start with the small things.

In a little tar-papered shanty in 1900 a Baptist Mission Sunday school was started by members of the South Omaha Baptist Church. This was the home of Mr. and Mrs. Chambers, who were not professing Christians. At the first meeting seventeen were present, and they had to take down their beds and put them outside that there might be room for the school. The spiritual condition of these people of all nationalities was very dark. There would



THE NEW EDIFICE OF THE FIRST BAPTIST CHURCH, SEATTLE, WASHINGTON

EXTERIOR AND INTERIOR OF CHURCH AT ROCK SPRINGS, WYOMING

be all night dances and drunken orgies. The place was called "Starvation Hollow" because of the wretched conditions. The Omaha Cooperage Company was afterward established there, and this brought new families to the community.

The school began to grow, having the favor of God and man, and a cottage was rented for the increasing number of boys and girls who filled the place. Some special services were planned for evenings, and the whole neighborhood crowded into the room, sitting on planks on the floor or leaning against the walls. They listened attentively to the story of the gospel.

During the summer of 1901, the matter of providing a building suitable for this Mission was considered, and by October the building was enclosed. Some gave money, many donated labor, and thus the house was built. Evening services were now established on Friday and Sunday nights. During this summer Superintendent Mullins resigned, and Mr. Frank Hubbell became the superintendent and leader of this Mission. He has given himself to this work in season and out of season, so that to him largely belongs the credit of this great task.

After about ten years the old house was too small, and a more suitable location was desired. A new site was soon secured in a much more desirable and important part of the city. In order to obtain an adequate building, an appeal was made to the Home Mission Society, and in cooperation with the State Convention $400 was donated from the Church Edifice Gift Fund. This was a large factor in securing a beautiful church edifice. It is admirably suited for the wants of this mission. Services are held Friday and Sunday nights, and many persons of different nationalities have been converted. The new house was dedicated April 21st, 1912, and is meeting a deep spiritual need among various nationalities of this great packing house city. The recent conversion of a drunken Bohemian father is worth all this Hillsdale Mission cost.

A TYPICAL DEVELOPMENT

Rock Springs has the reputation of being one of the most *unreligious* and wicked

AT THE ROCK SPRINGS DEDICATION: PASTOR CLARK, DR. CHAS. A. COOK, REV. GEORGE VAN WINKLE, REV. HAL P. FUDGE, AND DR. D. D. PROPER.

towns in Wyoming. It is a coal mining place, and numbers about 7,000 people.

The Baptist church was organized nearly three years ago with 20 members. The little church for a time rented the Finnish meeting house and finally that was denied them. Early in their history, a lot was purchased, and last spring it was decided to build an edifice, with the liberal help of the Home Mission Society.

It was arranged to have the dedication July 27th, and it was a great day for the little church and its pastor, Rev. J. C. Clark. The pastor and people had labored and sacrificed heroically to bring this enterprise to a successful conclusion.

Dr. D. D. Proper preached in the morning and raised $750 on the remaining indebtedness. In the afternoon Rev. Geo. Van Winkle, of Cheyenne, preached on the "Living Word." In the evening Rev. C. A. Cook, D. D., preached on "Some characteristics of the Dedication of Solomon's Temple." Then Dr. Proper secured pledges and cash for the balance of the unprovided indebtedness. Rev. H. P. Fudge led in a responsive service, and offered the dedicatory prayer.

Much credit is due to Pastor Clark for the success of this great undertaking. He has been instant in season and out of season; working on the building, soliciting money, and working with his own hands.

Of the 62 members, more than half have been received since he became pastor. People unacquainted with mountain mining towns cannot fully realize the struggle and trials connected with such work.

READ AND REMEMBER

In closing this article, it may be well, in view of the widespread misconception as to the purpose and scope of the Church Edifice Fund, as administered by our Society, to state a few of the principles which govern its Board of Managers in the administration of the work.

First: The Home Mission Society does not have unlimited funds to loan to any church from which it can obtain proper security. We could wish that these funds were much larger, but when measured by the demands made upon us they are painfully limited. The churches intending to make application for assistance would do well to study these limitations and not calculate on aid which cannot be given.

Second: We have two separate funds, the gift fund, and the loan fund. Money from the gift fund cannot be loaned, and that from the loan fund cannot be given. We are under contract with the donors of these funds that the loan fund shall be perpetual, and as far as possible increased by the interest received less the cost of administration. Neither the loan nor the interest, therefore, can be remitted.

Third: These funds cannot be drawn upon to pay debts of any kind upon churches already built, nor can they be used to build parsonages, or make repairs.

Fourth: Their fundamental purpose is to stimulate the churches which are receiving missionary aid, and are intended in great part for the new fields. Assistance is given for the first meeting houses, where without such aid they could not be built. It is therefore only in the rarest instances, where strategic opportunities and the greatest need exist, that aid from these funds is granted to the same organization for a second building.

Fifth: The Society does not consider itself under any obligation to make appropriations to any enterprise unless its representatives have been consulted before the structure has been begun, and have given their approval to its plans.

Sixth: It should be further borne in mind that a representative of the Society has no right to promise assistance. All that he can do is to give his approval to the application. No dependence, therefore, should be placed upon securing such aid until the church has been notified of such official action by the Society.

Seventh: The payment of gift or loan cannot be made by the Treasurer of the Society to the church until assurance has been given that such payment will entirely free the property from all incumbrances and enable the church to issue first mortgages which will cover the gifts made by the Society.

Eighth: This payment must also enable the church to place its building in good usable condition.

Ninth: It is not customary to aid in the construction of a building costing more than approximately $10,000. The Society has found it impossible to make large gifts and loans to churches which do not come within this scope. Otherwise, many churches which do come within reach of these funds would be deprived of the aid to which they are justly entitled. As we have not sufficient means for both classes, we naturally must give preference to those churches in the class for which these funds were created.

Phases of Colportage Work

A SYMPOSIUM OF METHODS AND RESULTS, SUCCESS AND HARDSHIP — WAGON WORK IN UTAH — FROM HORSES TO AUTOMOBILES

ANY people seem to think that colporters are book agents pure and simple. The American Baptist Publication Society is pressing upon all colporters the importance of the personal and spiritual side of their work. Recently the question was put to Rev. John E. Kanarr, one of our most successful workers, "What is real colportage work?" His answer is given herewith.

Webster tells us that a colporter is "one who travels about selling and distributing religious tracts and books." Very good, so far as it goes. But this definition is about as comprehensive of the work of a modern colporter as "charity" expresses the full meaning of "love." Love includes charity and much more. "Selling and distributing tracts and books" is but a fractional part of the real work of the colporter.

Recently a rancher sixty-five years old asked me if I could not secure him a position as colporter, stating that he had sold quite a number of books during his lifetime. This honest soul had caught the real spirit of Noah Webster.

From a practical and experimental point of view real colportage work is house to house visitation in the interest of souls. It is taking the gospel to the individual. It is traveling down the Jericho road with sympathy and help for the wounded and half dead.

It is carrying the message of our Savior's love to the neglected in sparsely and newly settled communities. It is helping Christians who have become inactive and discouraged. It is interesting the thoughtless and indifferent in spiritual things. It is meeting the skeptical mind with intelligent and convincing proof of the divine origin and authority of the Bible.

It is organizing Sunday schools and even churches where a sufficient number of Christians are found who are willing to sustain this relationship. It is preaching the gospel in schoolhouses, homes, halls, shops, streets, and wherever people can be profitably congregated.

It is doing everything possible, morally and spiritually, for all whom the colporter can reach. It is becoming all things to all men in order that some soul may be led to Christ and helped in the Christian life.

The work is kaleidoscopic, exhibiting the greatest variety of the most helpful service and each day's work somewhat different. The personal touch, the pastoral call, the agent's charm, the evangelistic message, the ability to organize, and all the rest in the catalogue!

I wish I were a kaleidoscope, a real colporter doing real colportage work. I hope to attain.

During the summer months I am generally up before six. The morning begins with God: a word of gratitude for another night's care and refreshing slumber, and a desire to be divinely guided in everything during the day.

Between six and seven the team is watered, fed, groomed and harnessed; the wagon greased and any other such work done while dressed in manual uniform. From seven to nine breakfast is eaten, any mail orders and correspondence disposed of, and some general reading done.

At nine o'clock I am ready to start on the day's work. In the first home entered, it is soon learned that a loved one has recently departed. Sympathy is extended, prayer offered and a pressing invitation given to all to attend the evening service in the district schoolhouse.

The people in the next house are worldly and very busy. However, a Bible and several books are sold. God's love in creation and redemption is briefly stated, the subject for the evening worship mentioned, and the family promise to quit work a little earlier and attend the meeting at night.

The third home reveals poverty. The mother is given a Bible and two or three of the children receive Testaments. A word of cheer is given; appropriate scripture is read; prayer, asking that the new Bible and Testaments might be read daily and that through the reading of the Word and the influence of the Holy Spirit every member in the family might become a child of God through faith in Jesus Christ. The evening service is mentioned and all gladly promise to be present.

Three other homes are entered with pleasure and profit. And at twelve o'clock your humble servant is within forty rods of a Christian home where he expects to dine and discuss the possibility of organizing a Sunday school.

At half past one the team and driver are full fed and on their way to school. There the colporter " makes a speech," announces the evening service and disappears.

The clock has now struck five. A dozen or more calls have been made, several Bibles and Testaments and a number of books sold. The horses are put up for the night. Supper is over. An hour and a half now to prepare for the service. The meeting is well attended. A soul is reclaimed, a sinner saved, and the Christians generally are strengthened and encouraged. A Bible school is organized and not a few people are made to rejoice because the colporter missionary passed that way.

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Colportage Work in Utah

BY GEORGE L. WHITE

Utah is one of the most difficult mission fields in the United States. There is but one Baptist in the state to about 333 of the population. Other Protestant denominations are also comparatively small in numbers and influence. There is no field in our whole country where there is greater need of seed sowing, and no one can do the work which should be done in that state better than the colporter. There are seven whole counties where there is no Christian church or Sunday school, and five other counties where but one Christian church or Sunday school exists in each. A number of years ago, a colportage wagon was sent out in the Utah work, but the horses were stolen and it did not seem wise at that time to purchase others which might go the same road. Consequently the work was discontinued. Two years ago, however, two good teams and wagons were provided, equipped and manned with excellent colporters. These men did good service, but met with many discouragements and hardships. The Mormons do not welcome missionaries of our Protestant denominations. Often when far from town or railroad our colporters found no

A UTAH COLPORTER'S SHELTER

hospitality upon the part of Mormon people, and even in the winter time were compelled to sleep in their wagons and allow their horses to stand out in the storm. The accompanying picture shows Wagon No. 69 in charge of Rev. R. M. Jones. He slept in this wagon the night before the picture was taken, because he could find no other place to stay, though the country was thickly settled. His horses also had to stay out during the night. They were blanketed of course, but it was very cold for them. His dog slept in a box under the rear of the wagon and nearly froze to death. When Mr. Jones crawled out of the corner where the curtains are parted, he thought that he would have to take a picture of his lodging place to send home. Then he prepared his humble breakfast as best he could. Often the men had to retire for the night under such conditions, with wet feet and wet clothes. They were quite alone, finding little sympathetic response from the Mormons, and frequently had good cause to feel blue, even if not discouraged.

It was decided for that reason to send one of the light wagons in Utah to California and the other to Nevada, and to

build a large commodious wagon in connection with which two men can work. Funds for this wagon, team and equipment, were provided by friends in New England, and the wagon is called the "Jason Livermore Memorial." Because the valleys are thickly settled all through Utah, it is not necessary for the colporters to travel rapidly by team, and consequently the heavier wagons can be used to real advantage. The wagon contains a good, full-sized bed, which is folded against the sides during the day. It has also large boxes for clothing, books, etc. There is a small dresser, cupboards, shelves, boxes, and other conveniences. The wagon has also a strong little four-hole stove, about which the missionaries may sit during cold winter evenings and talk over the experiences of the day, and plan for the day to come. Thus, the men do not feel that they are entirely alone. Each has some one to plan with and to sympathize with and to encourage him in the work. The wagon, as you will notice in the picture, has a wide full top. There is a door at each end. The outside covering of the top is the regular rubber buggy-top material. Under that is an oilcloth covering, and inside of that there is a heavy canvas, making three thicknesses. Consequently, no rain or wind can get through. The men are provided with every convenience possible for efficient service.

The accompanying picture of the wagon is taken near the park in front of the county and city building in Salt Lake City. Mr. Peter Jorgensen is the colporter in charge. Mr. E. J. Kuemmet, who has been appointed as his assistant, stands near the front of the wagon holding the reins.

Instead of one such wagon for the entire state, there are needed now six or eight wagons of this kind in Utah and Southern Idaho, with two men upon each.

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Colportage Automobiles

BY ANNA EDITH MEYERS

Since the dedication of the first colportage automobile, only the airship yet remains to be adapted to the purposes of Baptist missionary work.

Mr. A.. P. Griffith, of Azusa, Cal., noting the distances between village and village, homestead and homestead, in Southern California, and the splendid highways connecting them, saw the need and the opportunity for a quick means of transit for the colporter, quicker even than the best team of horses, and offered to donate for the American Baptist Publication Society colporter service, its first automo-

COLPORTAGE OUTFIT IN UTAH — SERVES BOTH AS HOUSE AND WAGON

THE AUTOMOBILE COLPORTER READY FOR BUSINESS

bile, a twenty horse-power Ford, specially planned and adapted to the work.

The car was dedicated and placed in service in November last, with D. K. Ward as chauffeur missionary, with headquarters at Pasadena. Mr. Ward was succeeded on September first by Rev. A. H. Sargent, formerly colporter in New Hampshire.

In the first six months Mr. Ward traveled 4,979 miles in the car, without serious mishap, visited 769 families, 29 churches, Sunday schools and prayer-meetings, one Association and one Convention, organized one church and three Sunday schools.

Making reasonable allowance for the difficulty of all beginnings, even greater results may be expected from our chauffeur missionary as the work and the field become more familiar.

Most of our colportage wagons work in districts where rough and mountain roads preclude any other means of locomotion, but there are many districts where fine roads and great distances make the automobile a real necessity. With a reliable car the colporter can make more engagements than would be possible with the best team and wagon. The expense of operation is no greater.

The first colportage automobile has already proved itself a success. A second was started in California in September under Rev. E. E. Duley, and a third in Connecticut under Rev. Wm. F. Newton. These three are now in commission.

Yuan Shi Kai's Reelection

Provisional President Yuan Shi Kai has been elected the first constitutional President of the Chinese Republic, for a term of five years. The election was by the members of the House of Representatives and Senate, with 759 out of a total of 850 in attendance, and on the third and final ballot the vote stood: Yuan Shi Kai 507, Li Yuen Heng 179. The latter declared he would not take the position, if elected. The two-thirds majority was secured after two ballots, in which the name of Dr. Sun Yat Sen appeared with a score of others. It was clear from the start that no other man could steer the Chinese ship of state as well as the present head, who has shown rare firmness and skill in dealing with delicate situations. Now that the election has taken place, it is hoped that the Republic will settle down to its real task of adjustment and development. Yuan Shi Kai is fifty-four years of age, and has been in official life since he was twenty-three. His dealing with the revolutionists has been calculated to inspire respect for the government. His attitude toward Christianity and the missionaries has been distinctly favorable.

Missionaries and Bandits

Trouble has arisen at Tsaoyang, Hupei Province, Central China, where a large force of bandits, said to be a thousand strong, seized a number of missionaries, to hold them for ransom. The place is inaccessible, and news has been difficult to get. The captives, according to report, are Rev. George Helm, wife and son, and Miss Sather, Americans; Miss C. L. Rasmussen, Rev. H. Fauske and wife, and Mr. Berdahland, Norwegians. The little son of Mr. and Mrs. Fauske was reported killed. The government acted promptly, and Tsaoyang has been surrounded by soldiers. An attempt of the bandits to escape was followed by a bloody battle. It is from such irresponsible bodies of outlaws that China has most to fear; but the government can be relied upon to do all in its power to punish the offenders, and to safeguard the missionaries and other foreigners.

The Philippine Policy

The new Governor General of the Philippines, Hon. Burton Harrison, in his inaugural address at Manila, announced the policy which President Wilson has determined upon in regard to the Islands. The new executive was greeted by crowds which brought traffic to a standstill, and his announcements as to independence were received with great applause and enthusiasm, according to all reports. His instructions from the President, he said, declared that every step would be taken with a view to the ultimate independence of the islands. The first step, taken at once, would be to give native citizens a majority in the appointive commission, and thus a majority in both houses of the Philippine legislature. This would afford ample opportunity to prove whether the people are fit for self-government. "We regard ourselves as trustees, acting not for the advantage of the United States, but for the benefit of the people of the Philippines." That

is the basal utterance. The new executive informed the people, however, that they were on trial, that the United States is at present responsible before the world for their welfare and progress, and that until independence is complete unremitting recognition of the American sovereignty will be demanded. "The door of opportunity stands open and the event, under providence, is in your hands."

What will the Result be?

It is well to have a policy. That is the first thing. Now the people of the Philippines can feel assured that, unless there be a radical change, they are to have independence when they prove themselves worthy of it. How long a time that will take no one knows. Opinions differ. Congressman Jones goes to one extreme, but has not convinced even his own party that his observations have been unprejudiced and sound in basis of fact. All of the missionaries, so far as we know, agree with the late Governor-General, Mr. Forbes, that at present the Filipinos are as a mass a long way off from fitness for self-rule. They go further, and declare that the people as a whole would not favor the withdrawal of the United States. The new order will give a chance to learn the truth. There is evidently to be no undue haste. Meanwhile, the change in the appointive chamber will remove the claim that the natives could not show their capacity, while the sovereignty and right of veto will remain with our government.

The Power of Personality

Goodness is a pervasive force and Christian personality is still the most important factor in civilization. It is good that Bishop Lawrence of Massachusetts should receive recognition from the public generally for his twenty years of service as head of an Episcopal diocese. The tributes paid him are significant in their commendation of his wide sympathies, his brotherliness, and his loyalty to his convictions. A faithful and strong servant of his own Church, he has won from all communions the respect and good will due a good man.

The Policy for Chinese Missions

THE Foreign Society Board has not had up in a long time a more important question than that of its China Mission policy, which was fully discussed at its last meeting. Secretary Franklin made a careful study of the situation when he was in China last winter, and he had with him in his conferences representative Chinese missionaries specially deputized for the service of investigation. We give elsewhere in this issue the findings of the missionaries and statement of the Board. The subject deserves careful consideration.

It was rather startling to the Board to learn that in the judgment of the wisest observers our missions in China were inadequate in equipment and forces, and that to man our present stations properly would require at least fifty families, besides a large number of single women. The reports were plain and straightforward, and the Board felt that it knew something about the actual conditions and needs. The decision reached was that the work must be concentrated and intensified. Not retrenchment but intrenchment and solidifying was the thought. We must devote much more time and money to planting institutions that will raise up native Chinese leaders for the churches. In this we have fallen far behind other denominations, and the results are apparent. While the new leaders of republican China are in large measure Christian men, or at least men educated in Christian lands, there are few Baptists among them. What is the reason? Simply that we have not laid the emphasis upon education that others have, and so our missions have not developed outstanding leaders. In

the new era in China we must take a different position or lose ground and influence. The reader will not fail to note the basal position in the new policy that the Chinese must be made to bear more and more of the responsibility, and must develop a Christian type of their own.

Whether the Baptists are to do their part in the regeneration of China is the question. Half a million dollars is needed for new buildings, besides a trebling of our forces. This would be only a beginning. The Board has acted most wisely in deciding to put more strength into certain strategic positions. But it can only put in the means which the people furnish; and while China at present is both interesting and tremendously impelling in its demands, all the other mission fields must be cared for as well.

The Missionary Spirit

THE early Baptists were full of missionary zeal. Like most people who suffer persecution for their faith, they were bound to share with others the blessings of religious liberty which they had found. They believed in the truth of the Gospel, and felt it necessary to make that truth known. So they went forth to spread the Bible knowledge. The recent celebration of the two hundred and fiftieth anniversary of the organization of the First Baptist Church in Swansea, Massachusetts, has brought to light some most interesting facts concerning the part which that little country church played in extending the kingdom of God. Here is a record, taken from the church minute book which fortunately has been preserved, which tells a story worth reading:

1750. September 16. The First Baptist Church in Swanzey, Took into Consideration the Request of our Brethern, that Removed from these parts, to Dwell at Swago in New York Government. They by their letter to us inform that they had Imbodyed into a Church, and had Chose out from amongst themselves two Brethren to Searve them in the work of the ministry: and Desired our Assistants in Seting them apart by Prayer and laying on of hands . . .

Ordination at Swago. The Church so far granted their Request as to Chuse Elder Wood Decon Robart Wheton and Brother Amos Thomas to go to them at Swago: and Do for them Such things as were wanting when they had Seen their order and Stidfastness of faith in our Lord Jesus Christ. The Church Considered the Charge of Such a long Travil, Raized the Sum of £3–11–2: lawfull money to Defray the Charge . . .

The Parsons above Chosen Sat out for Swago on the 8. Day of october and on the 13 day arived at Swago, and after Sum Days Spent with the Brethern there: Elder Wood and Decon Wheton Did Set apart — Ephraim Bullock and Coomer Bullock to the work of the ministry amongst them and gave to them the Charg of the Flock over which the Holy Ghost made them over Sears . . .

The Church then their Raised £1–7–8: lawfull money: to help them on their Jurny home. And they Sat out on the 22 Day of october, and got home on the 28 Day: and by the Blessing of God they had a Comfortable Jurny.

When it is remembered that Swago was over the Connecticut line some miles into New York State, or "Government," as it was then styled, and that the country was most sparsely settled and the journey a more hazardous and trying one than to cross the continent now, taking quite as much time, the zealousness of these three men — the elder and deacon and one layman without church office — can be seen. The readiness with which the Swansea church raised nearly eighteen dollars to send its delegates, in a day when a dollar counted for from five to ten dollars now, indicates the spirit of the members; while the newly organized church was not willing to let its helpers depart for home without a collection, which came to about four dollars. Giving went right along with devotion.

It was by this outreaching spirit that the Baptist denomination grew with remarkable rapidity. See what came out of such brotherly helpfulness. A little group of Swansea Baptists migrate over into New York, and presently a church is established. Out of that church came a number of others, no one knows exactly how many; but several can be traced directly to the one center; and from one of those churches came Dr. Clark, for so many

years one of the honored and useful missionaries of the Foreign Society. The Baptists are many because they are missionary, and if they would be more they must be more missionary.

"Campaigned to Death"

TALKING on this subject with Dr. J. H. Lerrigo, a medical missionary in the Philippines who while on furlough is directing our campaign in New England, he gave the following statement, which we adopt as an editorial:

We have had the phrase which stands at the head of these remarks whispered in our ear about three times — not more. Is there any truth in it? We believe not. The war for the Kingdom is a series of campaigns, and the series will not be over until peace is declared on earth — the peace of the King of kings.

The users of the above phrase were not pastors. Almost to a man throughout New England the latter welcome the United Missionary Campaign, for they feel that it will give them and their people a move in the right direction. And the United Missionary Campaign for New England has never undertaken to do more. It will *not* solve forever every missionary problem; it will *not* work itself unless there are good live men back of it to work it; it will *not* relieve the churches touched of the necessity for hard work. But it *will* make a missionary church out of many a church which has never been missionary; it *will* encourage to better effort every church which is already missionary; and it *will* bring new hope and a widened horizon to the church which finds its own local work hard sledding.

The men who are to do the speaking at the conferences of the United Missionary Campaign are Mission Secretaries, who have been getting a broad view of world fields and world problems for many years — such men as Dr. Cornelius W. Patton and Dr. L. C. Barnes; live missionaries who have been dealing at close quarters with the sin and suffering of the non-Christian world, such as Dr. W. M. Brewster, Rev. E. M. Noyes and Rev. R. A. Thompson; and leaders in the homeland whose vision is keen enough to discern the evils beneath their eyes as well as those afar off, such as Bishop Hamilton and Dr. A. K. DeBlois.

In the Conferences of the United Missionary Campaign these men are not undertaking to give a grand verbal pyrotecnic display, but "by open speech and simple, a hundred times made plain" to put before the churches in a comprehensive way the whole task of the Christian church and to help us to face it manfully and meet it as well as we can.

The job will not be finished when the United Missionary Campaign is over, but those towns and churches which have been touched by the Campaign will have a broader vision and will know better how to work out in detail plans for meeting the problem of saving the world. There will be hearts warmed with a new conception of the universality of Christ's Kingdom work and infused with a new hope that His church can and will prove equal to the task set before it.

We can learn something from each other, and there is help and cheer in feeling that all the evangelical churches are working together in this gigantic task. This is why the great missionary societies are cooperating this winter in the plan of putting a joint force of strong men into the churches to discuss in a frank way the matters relating to the Kingdom work. The churches are not "campaigned to death," for a campaign is simply a well directed effort of the forces in a single direction, to accomplish a definite purpose; and this every church which is dominated by the earnest purpose to do the will of God chiefly desires. Hence the enthusiastic response from pastors in the one hundred fifty or more towns in New England, where arrangements are being made for a Conference of the United Missionary Campaign.

DR. BARNES writes significantly of the reinforcements that are coming to our ministry as well as to our churches from the foreign-born and their children. But for these reinforcements, as he points out, we should be a diminishing quantity. The subject of immigration is receiving something like the attention it deserves this year, and it is to be hoped that the study of it in classes and churches may lead to not only a deepened interest and concern, but to active efforts of a far-reaching character.

¶The Thanksgiving Day recalls to our minds once more the volume of blessings that have been received daily and hourly. It is good to have some focal point that leads us to realize what we are apt to forget because of the constancy of the giving — that the Heavenly Father has kept us in His loving thought, and cared for us in ways seen and unseen. For the fruitage of the year in the home and foreign fields let us give thanks. For prosperity and peace and loving favor in business, church and home, let us give thanks. And for hours that have seemed dark, for discipline and sorrow, let us also give thanks, as a part of the means whereby we grow into something larger and better and more thoroughly equipped to sympathize and serve.

¶A note from Rev. A. C. Bowers, of Goalpara, Assam, says that although it is the hot season, with the motor boat he is able to get about on the rivers and keep fair to medium cool. He was planning to take a sixty-five mile preaching trip down the Brahmaputra. As the river was in flood the going down would be rapid enough to suit any lover of speed, but the getting back would be slow against the strong current. It is interesting to note how the modern inventions have been turned to missionary use — the motor boat, motor car, autocycle — everything but the aeroplane or dirigible. We have not heard of that in use as yet.

¶A new Christian Workers' Course has been opened at Hillsdale College, Michigan, with view to provide training such as is needed by the Free Baptist constituency of the college and the churches which have depended mainly upon it for pastors; also training for all kinds of church and mission service. President J. W. Mauck is greatly interested in this new feature, and will see to it that the work is thorough. We note that "religious education" is a major in a group in the liberal arts course. Also that the student body is composed of nearly a dozen different denominations, with the Baptists in the minority, although having the largest number of any denomination.

¶ Rev. C. E. Bousfield, of Changning, China, writes of the heroic struggles being made by the Chinese to suppress the opium traffic, in spite of the threats and force used by the British Consuls. He says that probably no nation has ever dealt so successfully with so great a problem. We believe this, and that China would prohibit the use of opium absolutely if foreign hands were kept off. He further says that the Hakkas, the best educated of the Chinese, have been the leaders in suppressing the traffic, and that increased efficiency is everywhere manifest. For instance, when the chair-bearers smoked opium, the trip from Changning to Kaying was four and five days. Now it is covered in a day less. Where the men used to spend all they got from the trip for opium, now they have money to take home. But now the whiskey merchants of the West think they see their opportunity, and they are pushing their nefarious traffic. The treaty ports, he says, are being deluged with the vilest whiskey at the lowest prices, and the trade is rapidly increasing. Still, he declares, the future "to us on the firing line" looks brighter every year.

THE OLD AND THE NEW AT CALDWELL, IDAHO

Unmet Needs in Rural Idaho

By Rev. W. H. Bowler

THE following presentation is not made up merely from estimates, rumors and guesses. It contains a few estimates, but these are based upon first-hand information obtained by those who did the estimating. Many of the statements and figures are, of course, given upon the authority of some informant, and while it may be possible that in some instances the informant did not know all the facts in the case, and so made some slight errors, yet I am persuaded that practically all of the statements and figures in this paper can be verified. Most of the statistics given are taken from official records.

The most distressing unmet needs in the rural districts of Idaho are to be found in the counties in the Southeastern part of the State, which are populated very largely by Mormons. If we take the position that Mormonism does not give its constituency evangelical religious teaching, and I think most of us who come into immediate contact with Mormonism take that position, and my statements regarding unmet needs are made upon the basis of this position, then we face the fact that the rural districts in the following seven counties are almost entirely destitute of religious privileges: Cassia, Oneida, Bear Lake, Bannock, Bingham, Bonneville and Fremont.

In giving the following figures, the population of counties is taken from the latest reports of the Commissioner of Immigration, Labor and Statistics: Cassia County has a population of 7,197, probably 5,000 of whom are in rural districts, and I have been able to locate only five regular preaching points in the rural districts of the county. Oneida County has a population of 15,170, with at least 10,000 people in rural districts, and regular preaching services are held in only five or six rural communities. So, necessarily, a very small percentage of these 10,000 people are given religious privileges.

Bear Lake has 7,729 people and a rural population of 4,500, and there is not a singular regular preaching service for the people living in the rural districts.

Bannock County's population is 19,242, and fully 9,000 of it is in rural districts, and I have been unable to locate even one regular preaching service in this county among these 9,000 people. Religious destitution describes the situation.

For detailed information, a few of the public school districts in this county representing rural communities without re-

GOODING, IDAHO, WHEN ONLY TWENTY-TWO MONTHS OLD

ligious work of any kind are here named and the number of families having children of school age, and the number of children between the ages of 5 and 21 years, as taken from the official records of the districts, are given:

Name of District	No. of families having children of of school age	No. of children of school age
Oxford,	60	234
Grace,	52	188
Inkom,	37	122
Robin,	51	160
Treasureton,	35	111
Cherry Creek,	39	123
Turner,	32	88
Chesterfield,	43	124

Bonneville County has recently been created out of Bingham County. For this reason it will be easier for me to combine the figures of the two counties. The population is 23,306, — 15,000 of which is rural, and only four or five places could be found where regular preaching services are held. Many of the rural school districts of these counties contain from twenty-five to fifty families, and some of them more, having children of school age.

Fremont County has a population of 24,606, and at least 18,000 of this number live in rural districts. There are at least 65 rural school districts in the county and only two or three of them have regular preaching services. Out of a total of eighty-five school districts in the county, having an enrollment of 10,000 school children, probably seventy-three or more districts are without preaching services. The population in this county is not so intensely Mormon as in the previous counties named, and I should classify this as the one having the largest number of unmet needs. In some of the rural districts in these counties the communities are served with a Sunday school, although without a preaching service, but there are very few such places within the bounds of these seven counties. My investigation of conditions shows that there are in each county the following number of rural school districts without religious work of any kind, not even Sunday schools: Bannock County, 49; Bingham County, 18; Bonneville County, 19; Fremont County, 66.

THE SITE OF THE TOWN OF GOODING, AS IT LOOKED IN 1909

FORMER MEETING HOUSE, EMMETT, IDAHO

In nearly all lines of religious work, and upon the part of practically all the denominations, the work in the northern panhandle of the State, comprising the northern half of Idaho County and the seven counties north thereof, is affiliated with eastern Washington, leaving us as our actual field, the southern half of Idaho County and the nineteen counties south thereof. We have considered the needs in seven of these counties, designated as the Mormon section of the State, and we will now turn our attention to the remaining counties, or to such of them regarding which I have been able to secure reliable information as to religious conditions.

Elmore County is sparsely settled, having a population of only 4,785, with about 2,500 in rural districts. There are ten rural school districts, and these are without religious work, not even having Sunday schools. The larger of these districts are Prairie, with a population of 175; Mayfield, 90; Thurman, 60. Washington County has thirty-one rural school districts and nineteen are without religious work. Some of the districts are here named and the population given: Sweet Home, 130; Cove, 100; Hale, 100; Hood, 70; Bear Creek, 70; Upper Monroe, 50; Chrystal, 65; Rush Creek, 60. All others have a population of less than fifty.

Owyhee County has the largest area of any county in southern Idaho, but it is sparsely settled, having a population of only 4,044. As the largest town in the county had a population of only 150, almost the entire population of the county can be classed as rural. There are 28 school districts and all are rural, with the exception of one or two. There are eight Sunday schools, and only four places in the county where regular preaching services are held, leaving twenty of these districts without any Sunday school and twenty-four of them without preaching services.

It is probably worth while to quote from a letter received from the County Superintendent of Public Instruction of Owyhee County:

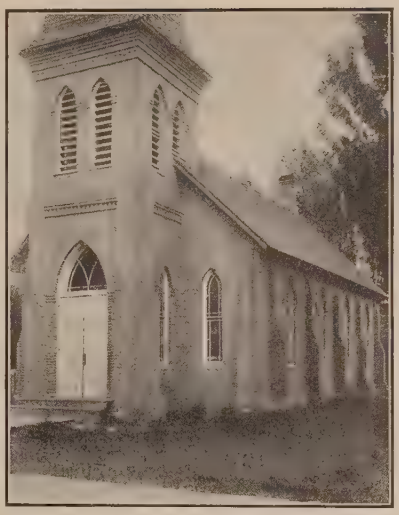
"Your letter came to me just as I was starting on my longest trip visiting schools.

THE PRESENT HANDSOME EDIFICE AT EMMETT, IDAHO

Have been gone twelve days. Am sorry for this delay, fearing my now late letter may do you no good. But I really could not answer as satisfactorily as I can now. However, the little I have to report will make you feel, as we often feel, that we are a God-forsaken county.

"Rev. S. E. Long, of Grand View, is the only minister of the gospel living in the county. He preaches at Grand View, Bruneau, and Oreana, and as I have indicated, there are union Sunday schools at these places. Some of the nearby districts drive in, but I fear that none of these are very regular. There is an Episcopal church building here, but only three times in over two years since I have been here, have there been services there. The Bishop or supply from Nampa came in for the day and went out to De Lamar where services were held in the hotel. The same way in Bruneau, where a new Episcopal church has just lately been finished. A Methodist minister comes up from Jordon Valley, Oregon, once or twice a month and preaches at De Lamar.

"A Catholic priest comes in here from Nampa several times a year. They have a church building here. Very few attend the services. A few of us try hard to keep up a union Sunday school here, but it will die out in the summer. I often wonder to what extent I am responsible for the lack of religious spirit in my field of labor.



OLD BAPTIST CHURCH, BLACKFOOT, IDAHO

"I am glad that some one thinks enough about us to ask questions. May the religious movement in Boise be so blest that its influence may be felt even here in Owyhee County.

"Yours for more of Christ's spirit,

"_____ _____."

Lemhi County has a rural population

THE NEW PLACE OF WORSHIP IN BLACKFOOT

of about 3,000, and there are four preaching stations for this scattered population.

Custer County has the smallest population of any county in the state. Probably not over 1,500 people live in rural districts in that county, but there is not a single regular service held among this number.

In closing, it may be added that rural communities are springing up very rapidly in Idaho owing to the redeeming of large tracts of desert land by gigantic irrigation projects and the building of new railroads. In addition to the great gravity systems, we are soon to have irrigation projects of considerable proportions through pumping systems. Two great power companies are now stretching a mass of wires across the state to furnish electrical power for such purposes. It is very probable, yes, almost certain that we shall be called upon to give religious privileges to many new rural communities during the next year or two which none of us are thinking of to-day.

Our United Missionary Campaign

THE Baptist United Missionary Campaign Committee met September 9 and devoted the day to a consideration of the conduct of this most important work. In view of the resignation of Dr. Stackhouse, the question of leadership was the most important to be considered. It was finally resolved to depend upon our already established agencies for leadership and to place at the front our State Conventions, with our state and district secretaries. We recognize that this policy may miss some results for the present year which a more spectacular method might secure. We believe, however, that it will be more cumulative and by the development of our regular resources may accomplish quite as much for the future.

It seems desirable to have a central office to unify the work and to disseminate information. An Administration Committee therefore has been established, consisting of Secretaries Emory W. Hunt, Frank W. Padelford, W. A. Davison and John M. Moore. Each member of this committee has his own work for which he is responsible, and enough apart from this campaign to absorb all of his energies. We therefore must wholly rely upon our state and district secretaries and our state organizations, and we confidently expect results.

The campaign committee, however, wishes to give great emphasis to this: that there is something which we need more than organization and more than money. Our work is too great for us even with an ideal organization. We are attempting what seems the impossible; God alone can bring it to pass.

There are facts which require us to take Him into the account and which summon us to prayer. Such are the materializing tendencies and influences of our day: the low ideals of personal life and conduct which prevail in our social life; the painful problems of social and industrial life which we face; the spiritual apathy which is so widely manifested in the church life of England and America, and which gives cause for deep anxiety to all thoughtful observers of the currents of our time; open doors and calls for service which require larger consecration, such as the educational needs at home; large numbers of untrained Christians on all our foreign fields who need a stronger mission force for their guidance; the opportunity and duty of evangelizing the great Slavic race which promises to be an increasingly important element in the life of America and of the world; the swift development of China and its call for Christian leadership.

The problems of the work at home and abroad, in the local church and in our important agencies, can be resolved only by the work of the Divine Spirit in the human heart.

These considerations summon us to prayer. Some suggest special days for prayer. This might seem artificial and risks the danger of becoming mechanical. Let each one of us and each church by its own method seek the Lord. Above everything else we need Him.

EMORY W. HUNT, *Chairman.*

Changes In Our China Policy

I

Statement of the Fraternal Delegates

IN connection with Secretary Franklin's recent visit to the Far East the Board of Managers of the American Baptist Foreign Mission Society arranged that several of their missionaries in China should attend all the conferences held in that country by the Foreign Secretary. The fraternal delegates elected by the several mission bodies on the field were: Missionaries J. M. Foster and Jacob Speicher of South China; M. D. Eubank and P. R. Bakeman of East China; and W. F. Beaman of West China. Besides attending the conferences the fraternal delegates visited most of the main stations of the Society in China except those in the far western section of the country. At the conclusion of their work in conference with Secretary Franklin they issued a statement addressed especially to the Board of Managers but intended for the entire denomination. The statement is of the utmost value and interest, and is as follows:

To the Board of Managers:

Dear Brethren: At a meeting on October 9, 1912, you provided that fraternal delegates from the East, West, and South China missions should accompany the Foreign Secretary to the several conferences which you authorized in connection with his visit to China, and that at the close of their visit they should "formulate such advice as might seem to them wise upon any general questions or specific problems that may arise in any of the China fields."

We would first express our appreciation of the opportunity afforded for representatives of all the missions to give consideration to the China field as a whole. We have also been exceedingly fortunate in the hospitality and the Christian fellowship which have been enjoyed everywhere, not only among the missionaries of our own Board, but also with those of other denominations. In this regard we feel that the time of our meetings is most opportune, being so nearly coincident with the several conferences held by Dr. John R. Mott under the auspices of the Continuation Committee of the Edinburgh Missionary Conference, which have done so much to bring the missionaries of all denominations from all sections of China into closer relations to one another.

In order to understand more thoroughly the general and specific problems we visited most of the main stations of the three missions. We also made investigation of the work of other mission boards, this investigation being especially thorough in the centers of Hankow and Wuchang. We are grateful to have had this unique opportunity to study our own work in China as a whole and in its relations to the general missionary movement. We believe that this is a step toward the needed unification of our work and we hope that our report may be illuminating and may aid in your study of the momentous questions which our work in China now presents.

I. BRIEF STATEMENT OF CONDITIONS IN CHINA

The political upheaval of last year riveted the attention of the world upon China and laid bare for a brief moment the tremendous struggle involved in the new birth of the world's most ancient and populous empire. An empire for four millenniums has become republic in name, but the mass of the people are still ignorant of the real meaning of a national democracy. Sectional jealousy and party strife are developing rapidly. Only sane counsel and unselfish leadership can conserve the results of the revolution.

But the economic and social revolution which is still more far reaching and permanent in its significance has largely escaped the notice of those not directly in contact with the "changing Chinese." New standards of living, new methods of labor, the decay of old industries, and the upbuilding of new, readjustment in social relations, and changing views of the functions of society — all these are stirring the nation to the depths of its inscrutable consciousness. Everywhere is an intellectual excitement and religious unrest. The former complacency has been utterly discarded and with it the old religions and moral sanctions have gone. China looks to the West to refurnish the emptied chambers of her mind and revive the stifled aspirations of her soul. To America especially she turns with implicit confidence as an unselfish friend and guide in her groping progress. China's Golden Hour of need is America's Golden Hour of opportunity for service.

II. SURVEY OF OUR WORK

In the face of the challenge presented by China, we found that in all of our missions visited the work is below a reasonable standard of efficiency. And we are convinced that however much improvement may be possible through more careful planning and better use of the resources at our command, the present situation is due chiefly to our inability with the men and means now available to cultivate intensively the fields we occupy and to secure the largest returns from the investments we have already made. Yet we rejoice that in spite of such limitations so much solid foundation work has been done by our missions. They cherish high ideals and are making real progress. They stand for the preaching of the gospel, a regenerate church membership and the development of self-supporting churches, independent but coordinated. In line with the spirit of the policy recently adopted by the Board, we find that our missions have already felt the need of intensive development and have been placing a larger emphasis upon cooperation with other missions. Attention is being given in varying degrees to the establishment of a thorough and unified educational system of Christian education. Advance along lines of Social Service is contemplated in some places, and in all departments of work there is a genuine desire to lay broader and deeper foundations and to build more amply for the glory of Christ and his church in China. The inception of these larger movements has served to make more evident the utter inadequacy of our present means for the policy of thorough development which we deem necessary throughout the extent of our fields.

III. APPLICATION OF THE POLICY OF INTENSIVE DEVELOPMENT TO THE MISSIONS IN CHINA

The missions visited have all concurred in the policy of the Board concerning intensive development, although the necessity of giving up or postponing long cherished plans for extension was deeply painful to many. However, it was fully understood that this policy does not mean retrenchment. It means more aggressive work with larger resources, but on a basis of concentration. This will render possible the use of a much greater variety of methods in general work and increased emphasis on larger activities such as Christian school systems and social enterprises which, of necessity, call for an increased degree of cooperation with other missions. In this connection, careful attention must be given to the question of occupying fewer centers in order to do more thorough work at the remaining points occupied. In fact, some of our missions are already seriously considering the question of retirement from main stations in which they are now working.

The advisability in such cases of turning over to the Chinese Christians the entire responsibility for some portions of the work is receiving earnest attention.

The call for more vigorous and better directed effort is keenly felt in all the departments of missionary labor. In direct evangelization all witnesses agree that never before has there been such splendid promise or such tremendous urgency. The old beliefs are losing their hold and the people are being left without a god and without hope. But the religious and moral instincts of the Chinese are beginning to assert themselves and even the people of larger means and broader culture are manifesting at least a superficial interest in Christianity. The necessity of preaching the gospel to these awakening souls and the increasing demands of the pastoral office in our churches create an imperative demand for an immensely enlarged supply of thoroughly trained Christian leaders. Though we believe that a large addition to our foreign force is an immediate necessity for leadership in evangelistic advance, and in the organization of church life, it is clearly evident that the function of the missionary will more and more become that of training and counseling the Chinese ministry.

The demand for trained Christian workers creates at the outset an educational problem which is enormously increased by the fever of intellectual acquisitiveness that is sweeping over China to-day. The backbone of the old China was her educational system. That system has been utterly and finally discarded, but the love of scholarship remains unabated in its earnestness. The very helplessness of the Chinese to meet their own educational requirements demands an unselfish pouring out of the life of the West for the moral and intellectual regeneration of this great people. Mission schools have from their inception occupied a place of eminence in the progress of China. They are still more needed now to lead and direct the massive but clumsy efforts of the Chinese to establish their own educational system. Christian schools in China must be so strong in equipment and curriculum, so sincere and wholesome in moral and religious atmosphere as to convince the Chinese of the supreme position of Christianity as the source of moral power and the basis of individual and national life.

SOUTH CHINA CONFERENCE — PHOTO BY MEE CHEUNG, SWATOW

This is the period of China's Renaissance. The wonderful people who for many centuries actually worshiped ancient literature are today eager to read the books of the West. It is enough merely to state the truth that Christian Missions must lay hold of the printing press, perhaps the greatest institution of all for molding the thought-life and directing the springs of action of the Chinese people. This can best be done through Christian publication societies since these institutions stand for the enlightenment of the common people and for the evangelization of the millions as well as for the education in Christian thought of China's thinkers and leaders. One of the greatest needs of China today is a vigorous, wise and persistent Christian literature; and the need constitutes a challenge to the churches of the West until this work be accomplished. We therefore call attention to the fact that the Baptists of America, the pioneers of a Spiritual Democracy, owe it to themselves to make large provision for comprehensive and high grade Christian literature in China and we urge the Board to give fresh attention to this need.

Among the Chinese our medical work continues to be the most popular form of Christian endeavor. The healing of the sick is a direct and tangible demonstration of the spirit of Christianity and has not failed to make its appeal. The demand for Western medicine is rapidly growing and Chinese imitators are becoming numerous. The present need is for our work to be of such a high order, with hospitals thoroughly equipped and manned, as to furnish a worthy model for the Chinese profession. In medical education also we are in a position to take the lead. The desire for Western medical training is widespread and so-called medical schools, manned by half trained Chinese teachers and quite innocent of real facilities for giving a thorough medical education, are springing up like mushrooms. There is no greater opportunity for service facing our medical work today than to contribute a body of Christian-trained men to the profession in China.

More regard for infant life, the passing of ancestral worship, lessened respect for parents, the introduction of factory life and the general social and economic changes in the new China are constantly opening avenues for social service, a service that will vitalize the churches and give opportunity for throwing new views of Christian love upon the dark background of sordid pagan life.

The need of special missionaries for technical work has long been realized. The speed and efficiency of the technical worker may frequently be effective in releasing men from tasks for which they are not qualified and freeing them for much larger service in spheres for which they are especially fitted.

General movements for increasing the efficiency of missionary effort by providing for larger publicity, greater economy, better administration, and stimulation of Christian fellowship are important factors in the modern missionary development.

IV. FIELD ADMINISTRATION

There is a growing conviction among the missionaries of our own and other Boards in China that larger administrative powers should be given to the mission bodies on the field. Recently the Presbyterians have formed a "China Council" for this purpose, and similar organizations have been started by the London Mission and the English Baptists. The principle of appropriations-in-gross has been adopted by our South and East China conferences and will possibly be adopted by the other conferences when presented to them. This we believe to be a step in the right direction, but we suggest even a larger measure of administration on the field.

In the light of the development of the missionary enterprise in China, we are coming to see that our problems are no longer isolated and local but are interrelated and are rapidly becoming national in character. Accordingly, we need some way by which our missions in China can cooperate in the solution of their common problems, some organization that shall be related on the one hand to the mission bodies in China and on the other hand to the Board of Managers. Such an organization would, we believe, not only solve many problems here but would also be of great value to the Board in furnishing a view of the problems and opportunities in

China from a more comprehensive standpoint than is possible under the present arrangement.

With a view to securing such an organization we recommend:

1. That the Board of Managers take this matter under advisement and if the formation of such an organization meets with their approval bring the subjoined recommendation with such suggestions as they may deem wise to the attention of the several China conferences for their consideration, it being understood that this proposal originated on the field.

2. That each mission in China elect one delegate, who shall meet in conference with delegates from our other China missions at such time and place as may be determined upon by the delegates themselves, to consider the advisability of an inter-conference organization and, in case of agreement, to outline its form and the scope of its duties; their conclusions to be submitted to the Board and the Conferences for their approval.

V. RELATION OF MISSION BODIES TO CHINESE CHURCHES

Recent conferences, both local and national, have brought out much evidence to prove that the trend of the Chinese Christian mind is toward a federation of independent churches, and it has long been plain that the Chinese Christians wish more of a voice in church control. Following this natural desire and in accordance with our own congregational polity, our missionaries endeavor to correlate the churches into associations and conventions and to put responsibility upon them as fast as they are ready to receive it.

Beginnings have been made in home mission work, the Chinese churches through their own organizations raising money, sending out evangelists and opening outstations. Plans are formulating to let these societies also control first a share and ultimately all of the money appropriated for evangelization and church aid. Until all responsibility can be transferred to the Chinese, the presence of their representatives upon committees and boards of trustees is of incalculable benefit because they can better understand the life and character of their own people. Such service, too, gives them experience and training that fits them for leadership. And the need of the hour is Chinese leaders in the Christian church — and Christian leaders in the social and national life of China. The goal toward which we must press steadily is an indigenous Christianity that takes root downward and bears fruit upward.

THE SENTINEL OF CHINA'S PAST

VI. COOPERATION

Frequent mention has been made in this report of the advisability and necessity of cooperation with other missions in many forms of work. The statement of the Board on this subject anticipated the spirit of the Mott Conference and in

conjunction with the findings of these meetings gives us great encouragement. A large degree of progress has already been made in cooperation in educational work by several of our missions, but the plans contemplated are much larger and more far-reaching. Our most efficient work and greatest opportunity of contribution to the Christian life of China may be in such cooperation, not only in education but in a constantly enlarging range of activities.

VII. PRE-EMINENCE OF THE SPIRITUAL

While we believe it is well pleasing to God for us to cooperate in every possible way with our brethren of other Boards who love and serve our common Lord and Saviour, we would beware of the possible danger in relying upon the strength of numbers or upon the increased material equipment which cooperation with other missions may bring. These things are not an end in themselves; they are simply channels which the Spirit of God may use to glorify the name that is above every other name. And we would caution ourselves and call upon our fellow workers in all parts of China never to lose sight of the fact that with all our organization it is God that is working through the men and women back of these mission institutions. May the prayer of Solomon be remembered by us all: "Behold Heaven and the Heaven of Heavens cannot contain Thee; how much less this house which I have built." God still delights in his servants who worship him in spirit and truth and who follow their Master, serving in love. We would therefore emphasize spiritual values above everything else, hoping and believing that these movements of cooperation ought to bring about greater spiritual results than have yet been realized upon the mission field.

VIII. CHINA AS A MISSION FIELD

The special recognition of China's need as a mission field is not meant to detract in any way from appreciation of the needs of any other country. Yet we cannot but urge upon the Board that they resurvey the field of China in the light of present conditions and sound a special appeal among our churches for men and money to meet this present, unique opportunity. We would also recommend that in this re-survey special attention be given to securing closer correlation and greater concentration of the work of the four missions of our Society now operating in China.

In a recently published statement prepared by representative missionaries from our China conferences, it is declared that our work in China must have at once fifty men to meet pressing needs. In our judgment this estimate is unquestionably the minimum. And the sum calculated for property needs, namely $242,200, we consider to be far below that which is actually required for a strong and effective work.

We have tried to lay before you a statement of conditions in China and some of the immediate needs of the work. In all history there can be found no parallel to the situation confronting us. Our cause needs men like that hermit monk of old who startled Europe to action with his cry, "God wills it. God wills it" — men to arouse America to an appreciation of the magnitude of China's need, to stir the hearts of the young men and women, the best in our colleges, to give their lives for the Chinese people. We are profoundly convinced that God's spirit working in the souls of men and naught else can accomplish this. We need enduement with the spirit of the Master who saw the multitude on the plains of Judea, harassed and distressed, and was moved with an overwhelming compassion. What, to-day, is the Divine pity for the four hundred millions of China, in anguish and ignorance, wandering as sheep without a shepherd! May America, favored and blessed of God, seize her peculiar opportunity; and may American Christians rise up in their might and take their yeoman's share in the uplift of China.

Signed, —

J. M. Foster, Jacob Speicher, South China.
W. F. Beaman, West China.
M. D. Eubank, P. R. Bakeman, East China.
J. H. Franklin, Foreign Secretary.

UNION UNIVERSITY AT NANKING — AN EARNEST OF CHINA'S FUTURE

II

Concerning Mission Work in China

AT a meeting on June 11, 1913, the Board of Managers of the American Baptist Foreign Mission Society instructed the standing committee on China, Japan and the Philippine Islands to consider the Foreign Secretary's report on his recent visit to the Far East and to make recommendations to the Board. At the quarterly meeting of the Board on September 10 the committee presented recommendations with reference to the work in China. Besides the report which was referred to them, the committee had studied a communication from missionaries who accompanied the Foreign Secretary as fraternal delegates from their missions to the several conferences held in connection with the tour in China. They had read with care the important findings of the China National Conference held at Shanghai in March last under the presidency of Dr. John R. Mott, Chairman of the Continuation Committee of the Edinburgh World Missionary Conference. They had also discussed these various reports with officers of our three foreign mission agencies and had devoted an entire day to conference with China missionaries now on furlough. When the recommendations of the committee were presented the Board of Managers considered them most seriously through another day, the missionaries again participating and expressing approval in general of the conclusions reached. As a result of the study of the problems involved the Board unanimously adopted the following statement:

PREAMBLE

Our aim in China is nothing less than the regeneration of the nation through the gospel of Christ.

The foreign missionary cannot undertake the direct evangelization of every section. His work must more and more be that of training and counseling Chinese leaders. The major responsibility for the evangelization of China must rest not on the foreigner but on the Chinese Christian.

The foreign missionary must rapidly cease to be a superintendent of the Chinese workers and become their adviser and helper. We must avoid exercising foreign control and foreign methods to such an extent as to make Christianity a "foreign importation" in the eyes of the Chinese. The Chinese churches must "have freedom to develop in accord with the most natural expression of the spiritual instincts of Chinese Christians."

I. THE CONDITION OF OUR WORK

Our work in general is undermanned and lacking in equipment. The fraternal visitors from several of our China missions

who recently traveled with the Foreign Secretary to various points in China sent the following statement to the Board of Managers:

"In the face of the challenge presented by China, we found that in all of our missions visited the work is below a reasonable standard of efficiency."

With this statement of the fraternal visitors should be coupled the opinion of the National Conference held at Shanghai in March last, under the presidency of Dr. John R. Mott:

"Mission stations and mission institutions which are habitually undermanned cannot meet the emergency in China to-day."

The point of greatest weakness in our work is the lack of trained Chinese leaders. On this subject the fraternal visitors said:

"And the need of the hour is Chinese leaders in the Christian church — and Christian leaders in the social and national life of China. The goal toward which we must press steadily is an indigenous Christianity that takes root downward and bears fruit upward."

One of our South China missionaries, Rev. A. F. Groesbeck, D.D., has recently made this statement:

"What is to be the Baptist contribution to the forces that are to meet this opportunity? In the past has prevailed the theory that the mission of Baptists is to evangelize. In China at least this has been true. We now have converts and churches, but trained pastors and leaders in church and public life are exceedingly few. We may have begun right, but we did not change our policy in time to make us masters of the situation we helped to create

"We must now set ourselves to the work of securing a trained ministry for our churches and of doing our share of fitting men for leadership in church and state."

The National Conference at Shanghai declared:

"Our greatest task is to train up the Chinese men and women who are to be the Christian leaders of China and for this purpose the present missionary staff is hopelessly inadequate."

II. OUR FIRST DUTY

Our first duty is an increased emphasis upon lines of effort which will develop Chinese workers and leaders. While the creation of leadership will require intensive work along many lines it will especially require increased attention to the establishment of a complete system of education of high grade including the elementary schools as the indispensable foundation

YOUNG CHINA ATTACKING NEW FIELDS OF KNOWLEDGE

of higher work and the production of a Christian literature.

III. TRANSFER OF RESPONSIBILITY TO CHINESE AS SOON AS POSSIBLE HIGHLY ADVISABLE

We should not think of retrenchment but plan for a more extensive and more effective work through the raising up of Chinese workers and leaders. Instead of attempting to occupy all sections with foreigners we should create strong centers for the training of Chinese leaders and as rapidly as possible transfer responsibility to them. On this point the fraternal visitors wrote:

"Though we believe that a large addition to our foreign force is an immediate necessity for leadership in evangelistic advance and in the organization of church life, it is clearly evident that the function of the missionary will more and more become that of training and counselling the Chinese ministry."

IV. FEATURES REQUISITE TO A POLICY OF INCREASED EMPHASIS UPON THE CREATION OF LEADERSHIP AND THE TRANSFER OF RESPONSIBILITY

(1) Strong centers thoroughly manned and equipped.

(2) Increased emphasis upon education in China. Education abroad for men of special ability and of moral and spiritual fitness.

(3) The employment of trained men upon the completion of their education, with necessary measure of foreign support while their work is being brought to a self-supporting basis.

(4) Admission of Chinese leaders to a continually larger place in administration of the work and consequent development of capacity for leadership.

(5) Cooperation with Chinese home mission organizations which will assume responsibility for certain areas or certain forms of work.

(6) Entire transfer of responsibility to the Chinese ultimately.

V. THE INADEQUACY OF OUR PRESENT RESOURCES TO MEET THE REQUIREMENTS OF THE WORK AS NOW ORGANIZED AND CONDUCTED

We must plan our work for the *present* on the basis of what may reasonably be expected rather than on what we might hope to receive, but with the definite expectation of expansion as rapidly as increased resources will allow.

The missionaries have recently estimated that fifty families (not to mention a large number of single women) are needed at once for the four Chinese missions to enable us adequately to man our present stations. Our annual net gain for the last ten years has been three missionary families for all China.

Probably $500,000 (gold) would be required to meet property needs in the four missions on the present basis. The three budgets for this year (not including specifics) provide $55,500 for our eleven mission fields.

The growth of our work in China within ten years has been as follows:

Year	Expenditures	Missionaries	Stations
1903	$80,871	77	15
1913	259,285	164	21
Increase in ten years	178,414 or 220%	87 or 113%	6 or 40%

It is plain that foreign mission work is becoming more expensive and the normal development of stations already opened calls for far more than the normal increase in our resources. Facing such conditions it has been our plan to issue a call to the denomination. The denomination has increased its gifts steadily, but our work still suffers.

The report of the deputation to the Far East six years ago called attention to the adequate equipment and staffing of our stations. Since that report was made our expenditures in China have increased 100%; but our stations are still inadequately staffed and equipped.

Intensive development of our work to "a reasonable standard of efficiency" on the present lines appears to be absolutely impossible with the resources now at our command. The time has come when we must consider making such readjustments as conditions require.

VI. NEED FOR CONCENTRATION IN ORDER TO MORE EFFECTIVE WORK AND EVENTUAL EXPANSION

On this point the fraternal visitors wrote:

"However, it was fully understood that this policy does not mean retrenchment.

It means more aggressive work with larger resources, — *but on a basis of concentration.*"

We must consider the occupation by foreigners of fewer centers, whether stations or missions, with a view to a much more extensive work through the Chinese, including cooperation with Chinese home mission agencies. Our present stations can be efficiently maintained only by the immediate and permanent large increase in the funds available for China.

VII. FIELD ADMINISTRATION

In accordance with the suggestion of the fraternal visitors, the China missions should be encouraged to work out some more effective plan for their field administration.

VIII. THE SPIRITUAL ELEMENT

With all our planning we are sometimes in danger of forgetting that we are workers together with God and that without emphasis upon the spiritual element our structures will be but so many piles of uncemented stones. There is no greater need in the work today than increased emphasis upon the spiritual element.

IX. CONCLUSION

These judgments should be communicated to the several missions in China and they be requested carefully to consider how they can put them into effect in their several fields.

It is planned to make a similar study of other fields in the Far East.

JAMES H. FRANKLIN, Foreign Secretary.

Reaching the People

By T. O. Fuller, D.D.

PRINCIPAL OF HOWE BIBLE INSTITUTE AT MEMPHIS, TENNESSEE

OUR policy is to reach the people and bring them into helpful cooperation with the school. In doing this, we utilized the workers of the Woman's American Baptist Home Mission Society, who were resident missionaries in the city, and began a campaign in the homes of the people. Our Bible Training Class for Women soon enrolled more than two hundred, who came from thirty churches and six denominations. In addition to a systematic study of the Bible in its application to personal purity, the women were taught how to organize the children in their neighborhoods into mission sewing schools; how to beautify their homes, care for the sick, and to enlist other women in the missionary work; and how to be generally helpful to their pastors in the churches. When asked by some suspicious ministers, if they expected to preach after learning the Bible, one of them answered: "No, but we expect to learn so much about the Bible that nobody can preach to us but a preacher." Through these training class women we got a hold on the churches and were enabled to create a demand for a better prepared ministry. The contributions from these women laid the foundation for our Woman's Domestic Science building, which is the pride of our institution.

OUR PASTOR'S CLASS

Howe Institute takes special delight in the fact that a large per cent of the pastors in Memphis and vicinity attend a four months' session for the study of the Bible and Practical Theology. We induced them to attend at first by giving them Sermon Outlines that could be easily understood and used to advantage by them in their churches. Their members soon saw the improvement and commented so favorably upon it that the pastors con-

sidered it unwise to discontinue the study. At first I taught them behind closed doors, because of their fear of criticism; now they delight in the idea of attending school and take pleasure in announcing the fact to their congregations. We take much time with the Life of Christ and the Missionary Journeys of the Apostle Paul, along with Biblical interpretation, Baptist Church History and Polity, and such matters as arise in their pastorates from time to time. We solved the problem of our pastors' attendance upon the Sunday school by giving thorough instruction on the Sunday-school lesson every Friday morning. We had discovered that many of the pastors avoided the Sunday school because they met teachers and others who were trained in the schools and who were able to make trouble for them in the discussion of the lessons. By reaching the pastors, it brought to our support the churches, associations and conventions, and other religious organizations in which they had influence. At the end of their four months' term the pastors have what they call their closing exercises. They select a different church every year, in various parts of the city, and they usually have present large numbers from the churches of which they are the pastors. They discuss Christian education and the need of an educated ministry and also some of the subjects they studied during the session. I have found it wise to keep in close touch with the pastors, as they usually hold the key to the situation. One of the pastors remarked in the class one day that since he had been studying and had learned something in the Bible, he found it difficult to run back and forth across the pulpit and keep in mind what he wished to say. He had discovered that the presentation of thought required deliberation. Another member of the class said, "Before I learned what to preach and how to preach, my morning crowd was slim and my night service crowded. But since I have been studying at Howe my church is crowded in the morning with those who want solid food and good gospel. My night crowd is composed of listeners rather than mere spectators." The training of these pastors is the best work I have done in Tennes-

PRINCIPAL'S OFFICE AT HOWE INSTITUTE

see and money spent in the enlargement of this work has been a wise investment of the Lord's money.

YOUNG MINISTERS

We have a large class of young men who are preparing for the ministry. They are among the brightest and best in the school. Since the First Baptist Church erected its house of worship in front of the school, giving our students a model service, in which to shape their religious lives, we have noticed the fact that a higher class of young men were entering our ministerial class. Formerly our best young men went to law, medicine, dentistry, pharmacy, and business pursuits. The universal popularity of whang-doodle preaching was discouraging to the more intelligent young men, who had the ministry in view.

SPECIAL WORK

Another important feature of our work is the Bible Institute, which holds weekly meetings and is attended by young men from the various churches who are workers in the Sunday schools and the Baptist Young People's Unions. They are given special training in the methods of Bible study and teaching and how to reach young men, who would otherwise drift and be lost. Our Y. M. C. A. and Y. W. C. A. are both helpful as avenues for the training and development of the young men and women of our school. Our daily study of the Bible in the chapel and our weekly general prayer meetings have been very fruitful, both as a practical corrective in the daily deportment of the students and as a strength to their spiritual lives. During a special service held in the chapel two mornings in the month of April, forty-five students accepted Christ as their Savior and enlisted for active work.

HOWE AND THE NEIGHBORHOOD

Howe Institute has been made a veritable clearing house for the social and religious work of our people in the section of the city in which the school is located. It is the center of a ten-block Social Settlement District and furnishes a meeting place for the workers. A close watch is kept over the conditions in the district and helpful remedies applied with vigor and discretion. The principal has charge of the church opposite the school and the students and masses work together, which affords a fine training in the art of adjustment between the masses and the classes.

OUR INDUSTRIAL WORK

In addition to our literary work, which we strive to do thoroughly through the English and academic courses, we lay much stress upon Industrial Work because of the fact that our people are largely wage-earners and the training that is most immediately useful does them the most good. At least forty-five per cent of the population of Memphis are Negroes, hence the need for a diversity of training. Our Printing Department does the school's printing and other job work and trains classes in the art of printing. We are near enough to the business district to command a good per cent of the job work. Our Manual Training Department does excellent work in that line. It does the repair work of the school and makes many of the additions in the way of buildings. The benches and cabinets with which the shop is equipped were made at the school. Many of the tools were donated by white business men. Our Dressmaking and Millinery Departments take high rank, and are crowded with students every year. The teacher in charge is one of our gradates. Our Domestic Science Department is well equipped with the most modern gas ranges and hot plates. The outfit was donated by the local Gas and Electric Company. We made them feel that it was their duty to assist in the training of those who were to handle the kitchens in the homes of their customers. They are evidently pleased with their investment, as we have heard no complaint from them. The teacher of this department is a graduate of our school and has studied at Knoxville College, Hampton and Tuskegee.

PUBLIC SENTIMENT

The fact that one hundred of our boys work in white families out of school hours has given me an excellent opportunity to seal the friendship of the white people of the city. Boys are sent out on recommendation and we are careful as to their records. They are urged to be honest,

polite, industrious and faithful. Due notice must be given before they leave a family. If they fail to do this, they find trouble in getting another recommendation from us. This impresses upon them the value of an obligation. Attention is paid to the housekeepers' side of it as well, and they are impressed with the fact that the young men are being trained for lives of usefulness and the assistance given them is appreciated by the school. This includes a large class of young men, who could not find work on the school grounds and therefore would be out of school were it not for this arrangement. The cooperation between our school and the homes of the white people of the city has created a healthy sentiment in our favor that has given us the support of the press, which is the greatest power in the South. The leading daily papers give us large advertisement every year free of charge. This makes it easier for us to secure contributions from the general public. The *Commercial Appeal*, perhaps the leading daily newspaper in the Delta, provides a short-term cooking school for the white ladies of the city each year. The demonstrations are conducted by the finest expert in domestic science that can be secured. Because of the interest created by Howe Institute along this line among the colored people, this great newspaper decided to give our people the benefit of this instruction this year. Accordingly, the elaborate outfit was transferred at much expense from the Goodwyn Institute, a white institution, to the Howe Institute, a Negro institution, and from the rostrum in our chapel, from which the Bible had been taught and from which orations had been delivered, a Domestic Science expert, at the expense of a great southern newspaper, taught with earnestness and pleasure the 500 cooks, who had gathered from all parts of the city. The black mammies of the South learned long before the war that "the nearest way to a man's heart was down his throat."

WE ARE GRATEFUL

Our school makes this report of its stewardship with much pleasure because of the fostering care which the Home Mission Society has exercised for twenty years. Its superintendents of education have guided us at every step and its policy that has stood the test of time has been our pillar of cloud and fire. With an annual expense of five thousand dollars, with only six hundred dollars guaranteed from the outside, we close each year with a very small debt. Ten years ago our property was valued at twenty thousand dollars, but to-day our rating is seventy-five thousand dollars. We have enrolled this year more than 400 students from ten states and one foreign country. Of the hundreds who have gone forth as graduates and workers, only four per cent have made moral failures. This has been accomplished with the aid of your great society. Our possibilities are larger than our resources will enable us to develop. Memphis is an excellent location for the building of a great school that will help the masses acquire an industrial education.

Equipment in the way of buildings and grounds is urgently needed, but we are doing our best with what we have and keeping our faces toward the rising sun. Endowment would relieve the constant strain upon the administration and perhaps add a few years to our life, but we are teaching the lesson of self-help by helping ourselves. The immortal spirits of Tupper, McVicar, Burdett, Sale, Packard, Giles and a host of others who have passed beyond the golden bars of sunset, look down upon us from sublimer heights and inspire us to deeper consecration and greater achievements. It has been truly said that, "To live in hearts we leave behind us, is not to die," and our highest hope is that we may justify the sacrifices made in our behalf and measure up to the high standard set for us by those who came to our rescue and lifted us before we were able to climb.

Demonstration in Nanking Follows Recognition

By Nathan Worth Brown, M.D.

DR. BROWN, CONNECTED WITH THE UNIVERSITY OF NANKING, SAW THE DISPLAY AND TOOK THE PICTURES

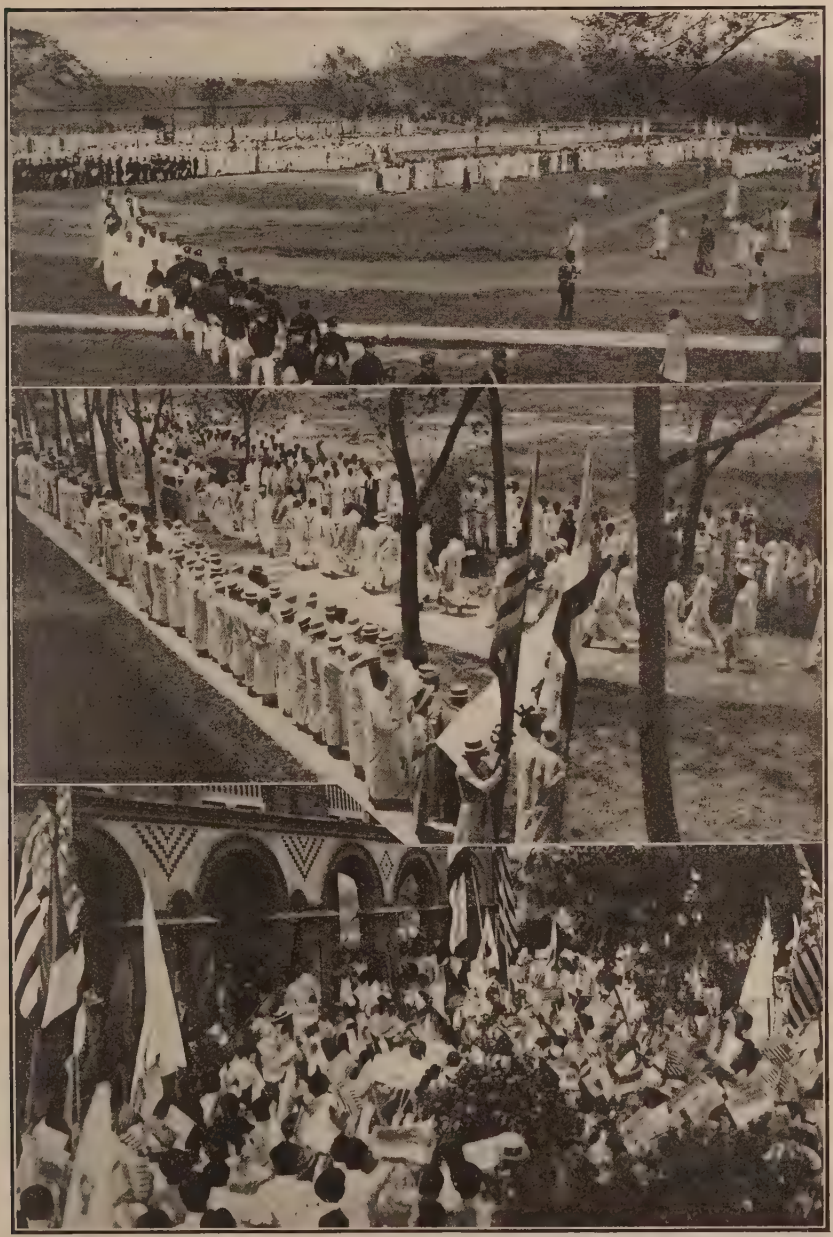
ONE week after the formal recognition of the Chinese Republic by the United States, the educational institutions in all parts of the country agreed to express, in a suitable manner, their appreciation of our Government's action. Nowhere was there so remarkable a demonstration as that given by the students of the "Southern Capital."

ON THEIR WAY TO THE AMERICAN CONSULATE

Upon the suggestion of the local Board of Education at Nanking, students from government schools of all grades, including the Provincial Law School, the Provincial College, high schools, normal training schools, the Military College and the University of Nanking (a union missionary institution incorporated under a New York State charter), were invited to join in an appreciative demonstration. The appointed meeting place was the campus of the University of Nanking. Here, by noon, over three thousand students had assembled in semi-military formation, each school bearing the colors of the Chinese and American republics and each student carrying small flags of the two nations. The schools formed in column and, headed by the Governor's band, marched to the American Consulate. The marching song for the day was "Marching Through Georgia," for which appropriate words in Chinese had been composed. This was sung almost continually as the long procession of students marched through the city to the Consulate.

The formal message of appreciation, addressed to our Government, was read by a prominent student in the Law School. Mr. Gilbert, Acting-Consul, made a suitable reply. Our Consulate compound was far too small to accommodate the huge crowd. Schools and colleges vied with each other in making the loudest contribution to the occasion. College yells and songs, flavored with a strong essence of Americanism, followed each other in rapid succession.

The climax of the demonstration was reached when the whole assembly joined in singing "My Country, 'Tis of Thee." It was a thrilling and inspiring occasion and we doubt whether there has been, since the Revolution, an event of more prophetic significance than this spontaneous and enthusiastic expression of gratitude and good-will by the coming leaders of "New China."



STIRRING SCENES AT NANKING WHEN NEWS OF RECOGNITION BY THE UNITED STATES WAS RECEIVED. AT TOP, FORMING INTO MARCHING ORDER ON CAMPUS OF UNION UNIVERSITY. CENTER, AWAITING ARRIVAL OF STUDENTS FROM THE GOVERNMENT SCHOOLS. BOTTOM, JUBILATION BEFORE THE AMERICAN CONSULATE.

T. H. EVANS AND CANDIDATES — GROUP GATHERED TO WITNESS A BAPTISM

A Voice from the Prairies

By Rev. T. H. Evans

HAVE just returned from a five days' trip to the hills and found *The Standard* awaiting my reading, containing Dr. White's article on "The Facts about the Home Mission Cash Box" and "The Nine-O'clock Mail."

Surely all our demands are in a measure reasonable, and could no doubt be supplied if every Baptist would carry his share of the burden. I know we need more money, but another supreme need over against this is more faith to give and serve.

During my last trip I drove about one hundred miles, made nine calls, preached four sermons in three different places, had four conversions, baptized three, and two of them are truly live ones. I have now the Sandstone schoolhouse mission well equipped with good workers, two of whom are Methodists, but they are all wool, a yard wide and warranted, and the whole bunch of workers, three Baptists and two Methodists, make a splendid team, self-sacrificing and alive to the need, and I have sometimes thought that if the place should be left without a missionary they would keep the work in good shape.

I have had them organize a Bible study class which meets on Sunday evenings, and it is well patronized by the people of the community

There were about two hundred people along the banks of the Cedar River in Garfield County last Sunday at the baptismal service, and we had to go so far to the water that we had all the services at the river and a basket dinner afterwards. There were some very careless people in that crowd, as would be expected, and I looked for some rudeness at the baptism, but the people were sober and thoughtful, and one man said: "If that is baptism, then I am a Baptist." Another man whom I am anxious to win, said to his neighbor who was not a Christian, but the husband of the woman who was baptized, "If I had a change of raiment, I would be baptized today before I go home."

My belief is that these people who are to be baptized are to be permanent residents and will become real missionaries.

In spite of the loneliness and isolation here I love the work passionately, but my one anxiety is concerning my wife's health, and the fear that I shall have to move farther south. I most certainly would leave my heart here in the hills and homes where no king has ever been more royally received. The country is ours if we will go up and possess the land. There are giants here as elsewhere, but have we the Joshuas and the Calebs? We certainly need to go forward for we are facing a Jericho and its walls are great, and as necessary as money may be, I really think that there is today a greater need for a will to do, to spend and be spent, to preach Christ instead of a creed, to get Christ in and the devil out, and the money will be forthcoming. Some days are dark and dreary, but I thank God that as we near the journey's end, it is light.

Department of Missionary Education

CONDUCTED BY

Secretary John M. Moore, D.D.

"The Spirit of Christmas"

THIS is the title of the Home Mission exercise for the Sunday school for Christmas, 1913. It is intended to be given at a Sunday service. The Christmas and Missionary ideas are harmoniously blended in the preparation of this program. The music includes a number of fine Christmas carols, new and old. In addition to suitable Christmas recitations there is a very attractive missionary exercise entitled "America's Welcome," which calls for from ten to twenty boys and girls. Half of these appear as American children and the others as little immigrants.

The American children, each bearing a flag, march in from the back of the room to the platform, singing "America," taking their places at either side and back of the "gateway." When in their places on the platform, the "immigrants" enter, bearing their flags, and take their places across the front of the platform in front of the gateway, the gates now being closed.

They stand a moment after this song is finished, and the immigrants sing their song — "To a Land of Strangers" — with the response by the Americans after each verse. After this song the immigrants tell why they have come to this country.

One of the Americans now comes forward, stands a little in front of the immigrants and addresses them with the recitation telling of our Home Mission Societies and what they will do for them. As she comes to the words, "So we hold the gate open," the Americans open the gates.

After an instant's pause, the immigrants turn, pass through the gates and march off the platform, each American child accompanying one of the little immigrants.

When "immigrants" and American children are seated in front rows, on notice by superintendent, all the school rises and reads the second responsive reading, "The Strangers."

At its conclusion a young man walks to the platform and recites "I Am the Immigrant." When he is through, a "Danish girl" goes forward and relates her experience at Ellis Island.

Every Baptist Sunday school superintendent and Christmas Committee should examine this program carefully before choosing any other. It is furnished free on condition that a Home Mission offering is taken. Samples or supplies may be obtained from the Department of Missionary Education, 23 E 26th St., New York.

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Our Country for All

This is the title of a Thanksgiving Cantata for the Home Mission Campaign.

The following is taken from an article in the New York Evening Post.

An unusual work in church music has been accomplished by Bruno Huhn, organist and choirmaster of the Madison Avenue Baptist Church. He has written a Thanksgiving cantata which is likely to be very widely used. This composition has an unusual purpose and theme. It is an essential part of a new observance of Thanksgiving Day, which will be adopted by a large number of churches this fall.

The Federation of Home Mission Boards of the Protestant Churches of the United States has agreed to urge churches and communities during the fall months of 1913 to a closer and more vital study of that most serious religious and civic problem, the Americanization of the immigrant.

Thanksgiving Day has been chosen as a suitable time for special emphasis upon

this subject. Sermons on that day will emphasize a new point of view, the contribution of the foreign immigrant to our national life. America's recent industrial and civic development will be emphasized rather than common-place statements about our early history and the Pilgrim Fathers, which so often form the theme of the Thanksgiving Day service.

When music was sought that would impress the message of this service, the Missionary Education Movement looked for a composer capable of producing a great and worthy piece of music which might be recommended. Mr. Huhn was selected, and he has heartily undertaken the task of writing the music which will warm the hearts and enlarge the visions of many worshippers. The cantata, which contains several choruses and solos, is entitled "Our Country for All." The text is partly taken from Scriptural passages and partly from modern poems embodying a social message.

The plan for this Thanksgiving Day service makes it possible for the pastor and the choir leader to cooperate closely in bringing a new and vital message before the congregation. Opportunity is thus afforded for choirs to use a piece of music which, though widely popular, is still dignified, reverent, and most suitable in its content. This cantata can be secured from the Department of Missionary Education, 23 E. 26th St., New York, for 25 cents a copy, $2.50 a dozen. An attractive order of worship for use in connection with it or alone is provided at 50 cents a hundred. Sample free.

✠

The Training of Leaders

In a statement recently issued by the Committee of Twenty-five, of the Baptist World Alliance, having young people's work under general supervision, the important suggestion is made that leaders should seek to develop out of those younger than themselves suitable persons to take their places. The Committee says: "We believe that no time is more ripe than the present for addresses and meditations along inspirational lines.

"Youth is the season of enthusiasm; it is attracted by heroic tasks. The Christian enterprises of service in the local church, of social service in the community and of world service in missions never presented so splendid an opportunity nor so great a call to unceasing endeavor as at the present moment. We believe that the young people in our Baptist churches are ready to respond to the inspirational call."

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Helping the New Americans

A special feature of the Home Mission Campaign this fall is the emphasis that is being placed upon service, and particularly upon the importance of helping immigrants to acquire the English language.

The following material for use with New Americans may be obtained from the Department of Missionary Education, 23 E. 26th St., New York City:

Bibles, Testaments, and Portions of Scripture. The American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa., is prepared to sell Bibles, Testaments, and portions of the Scriptures in the languages of foreigners.

Guide to the United States for the Immigrant Alien. By John Foster Carr. 5x7½ inches. Paper, 20 cents, postpaid. Separate manuals in Italian, Polish, Yiddish, and English (a translation of the Yiddish). Versions especially adapted to other nationalities are being prepared.

Early Stories and Songs for New Students of English. By Mary Clark Barnes. 4¾x7 inches, 145 pages. Cloth, 60 cents; paper, 35 cents, postpaid.

A series of forty-one lessons in English, based on material from the Old and New Testaments, with grammar drills and an Appendix and suggestions to teachers.

English for New Americans. By W. Stanwood Field and Mary E. Coveney. 352 pages. Cloth, 60 cents. Without vocabulary, 208 pages, cloth, 40 cents.

At the end of the book the English vocabulary has been translated into Armenian, Greek, Italian, Lithuanian, Polish, Russian, Spanish, Swedish, Syrian (Arabic), and Yiddish.

English for Coming Americans. By Peter Roberts.

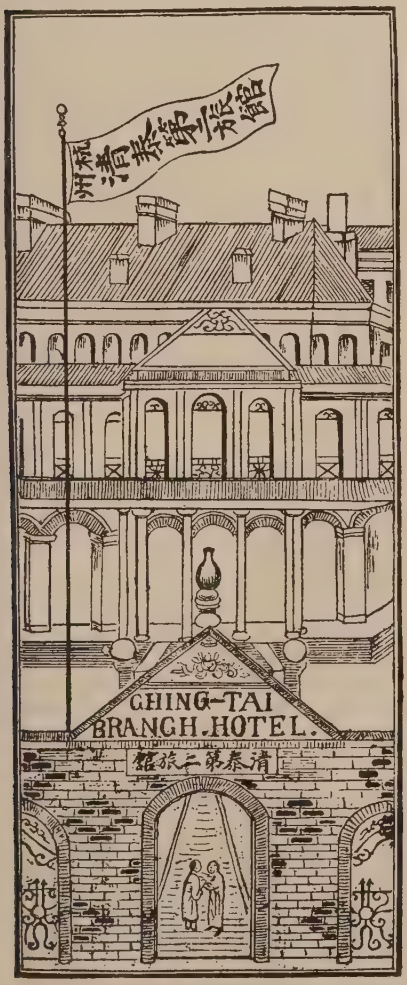
A system of teaching English to foreigners, comprising a Domestic Series (House-Talk), Industrial Series (Work-Talk), and Commercial Series (Money-Talk). The material includes lesson leaves, conversation cards, charts, teachers' manuals and readers.

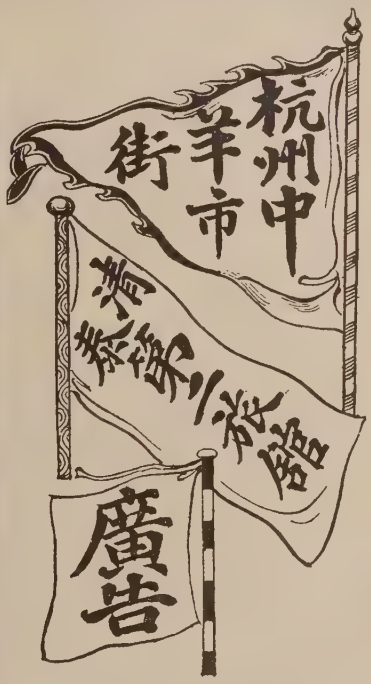
A Striking Hotel Advertisement

Mr. A. F. Ufford of Shaohingfu, Chekiang, China, sends us one of the most interesting hotel advertisements we have yet seen. The cut herewith is a reproduction of the front cover. In his letter accompanying the advertisement, Mr. Ufford says: This flyer is given out daily on the train between Hangchow and Shanghai. It shows how China is adopting some Western ways.

My idea of the English is the following:

TSING TAI HOTEL
The best hotel in Hangchow,
Close to Tsing Tai station.
It is a foreign building,
with pleasant gardens, bathing rooms, a tennis ground. Refreshments, too, can be supplied to guests with large comfort. Detailed regulations are printed in Chinese.
Telephone No. 179.





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Editorial Notes

THE MISSION STUDY TEXT-BOOK

"THE New America." Have you procured your copy?

This text-book for the women's societies prepared by Mrs. Mary Clark Barnes and Dr. L. C. Barnes, gives a survey of immigration from the day of the first settlers of this country up to the latest arrived aliens.

Under the general heading, "Beginnings," Chapter I shows the world's need of a New America, and Mrs. D. B. Wells has suggested the following points for the students' special attention.

1. What constitutes an immigration problem?
2. The start in the New World.
3. The coming of the Puritans and Pilgrims.
4. The difficulties of growth.
5. The forces and ideals leading to the Declaration of Independence.

The second chapter embodies the thought of development and discusses the various attracting forces, the causes of immigration, character and nationality of the newcomer, the forced immigration and its results on the nation, the negro and the world.

Under the general thought of "Additional European Elements" in Chapter III, are shown the racial sources of the present influx, its causes, characteristics and differences in motion, with its two great handicaps, illiteracy and ignorance of the language.

The immigrants' contribution in music, art, literature, patriotism, love of beauty, ambition, wealth, brawn and brains are presented as assets. Racial prejudice, assimilation, distribution and accomplishment, our national need of the immigrant, and the emigrant are also discussed.

Governmental oversight as to admission and investigation, personal conditions of present immigration, the immigrants' economic value, in agriculture, home and family life, law-abiding and law-breaking and molding influences are developed in Chapter IV under the general thought of "Tendencies."

Asiatic influence embracing the coming of the Orient with its basic control in life, literature and faith, the returning tide, the Jew of to-day, the Syrian, Armenian and Turk, the Eastern Asiatic and our attitude of exclusion, the differences between Asiatic and European immigrants, the influence of the Asiatic upon the American, the American upon the Asiatic, and the influence of the Occidental Asiatic upon Asia are skilfully handled in Chapter V.

The closing discussion of guiding and inspiring agencies — the state, society, church, the "Second Mile," "The Power Elements in the Laboratory of God," purpose, time, evasion, leaven, self-sacrifice, comprises the matter of Chapter VI, and closes a strong presentation of a great and appealing subject for all lovers of country and of the Kingdom of God.

The following books are especially commended for supplementary reading:

All of Dr. E. A. Steiner's books.

"Elemental Forces in Home Missions," Dr. L. C. Barnes.

"The New Immigration," Peter Roberts.

"Old Homes of New Americans," Dr. F. E. Clark.

"Our Slavic Fellow-Citizens," Emily G. Balch.

"The Promised Land," Mary Antin.

"Races and Immigrants in America," John R. Commons.

"The Spirit of America," Dr. Henry Van Dyke.

HOME MISSION WEEK

A call to the Protestant churches for a great service has been issued by the men and women of the Home Missions Council and the Council of Women for Home Missions. Attractive bulletins, announcements, plans, programs and literature have been in circulation and this great compaign of education will culminate in Home Mission Week, November 16–23, 1913. It is a "united patriotic Christian effort," as someone has well said, on behalf of our great immigration population.

There are several study books suited to all ages that deal with the problem of immigration. Definite supplementary reading has been carefully outlined. Public meetings are arranged and emphasis is laid upon a better observance of Thanksgiving Day — a return to the national religious expression in prayer and praise. Cooperation of men and women has been cordial in the extensive planning for the Home Mission Boards of Christian America. The Board of the Woman's American Baptist Home Mission Society trusts that a hearty response from all Baptist women with the immediate cooperation in local plans has been given. Preparation of literature and various plans suggested have been sufficient to meet any situation. May the influence of the campaign raise the standard of excellence in the local society, the state and associational organizations and win many now seemingly indifferent to enthusiastic cooperation in the gigantic task of making America truly "God's country."

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Personal Mention

Miss Elizabeth Church, whose "Spiritual Lessons from the Old Testament" have been an unfailing source of inspiration and practical helpfulness to scores of students in the Training School, spent the summer months with relatives at Traverse Bay, Michigan.

To wander at pleasure among the best that Europe has to offer has been the privilege of several of the members of our board, during the past summer. Mrs. R. R. Donnelley and Miss Donnelley have visited the country districts of Wales and England, going later to London, Paris, and on to Switzerland. Miss Martha E. Harris and Mrs. F. E. Wells have spent restful weeks in France and Germany, and Mrs. H. N. Googins and daughters passed delightful days amidst Italian lakes, returning home by way of England. A letter from Mrs. A. H. Barber, telling of her lovely summer in the British Isles accompanied by her devoted son and other relatives, was read to the members of the board assembled on September 16. Each of these dear friends has been greatly missed and we most heartily welcome them home, again.

Mrs. H. W. Foster, director for Western Washington, spent a brief time at headquarters recently. Her visit included a meeting of the board, which gave opportunity for personal acquaintance and an insight into the executive work of the organization.

Miss Lorilla E. Bushnell, of Nashville, Tennessee, superintendent of the Fireside schools, returned to her work September first, after tarrying with friends and acquaintances in Chicago and vicinity. The need of a new and commodious building for the "Sunshine Home," as the headquarters of the work has been called, lay heavily upon Miss Bushnell's heart. The old site has been sold and the "Home" must be established in another locality. Steps have been taken to secure a desirable plant.

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A Message from the Golden Gate

BY MRS. FRANK M. GOODCHILD AND WRITTEN ON BOARD THE STEAMSHIP KOREA

San Francisco is not an unknown territory to many of our missionary women, but during a brief visit of four days this summer, it afforded me two unique experiences. One was a visit to our Chinese Baptist Church. It has a very attractive building of its own, but the rooms for the primary school and the kindergarten are too small

and crowded. In the kindergarten, forty-seven children were seated on thirty-six chairs Indeed, the whole equipment was very inadequate, and marches and plays were conducted with the greatest difficulty on the crowded floor. In the play-ground on the roof there was just one slide, fairly

MRS. FRANK M. GOODCHILD

overflowing with eager youngsters, who, out of the very meagerness, were learning unselfishness and patience. A see-saw and a swing would be a wonderful help in their play time.

The kindergarten is so popular in China-town and the quarters so contracted that the teachers dare not invite any children to come. Those now in attendance have come voluntarily. Any soliciting would overwhelm the accommodations. I longed for a little of the money coined in the San Francisco mint, that I might play Lady Bountiful to their very manifest needs, but I had with me as an offering only a box of chocolates, with which the children had a party. I learned afterwards that American candy is a particular treat. They gave me a song of thanks with so many bows that it was quite embarrassing. I met the missionary visitor, Miss Martha Ames, who has been connected with this work for twenty-eight years. Her gentle, earnest face would be a passport to any non-Christian home. The two young teachers, Miss Johnson of the primary school, and Miss Morton of the kindergarten, impressed me particularly with their fitness and adaptability. They are both recent graduates of our Chicago Training School, and have lost none of the vivacity of their school days. I may add that the very evident desire of the Baptist women on the western coast to have me see this work in which our Woman's Home Mission Society bears a generous share, and the several offers of escort which I had, were as pleasing as the actual visit.

My other novel experience was a visit to the Hindu Temple on Sunday afternoon. I went alone, with fear and trembling, not being used to mysterious gatherings. But there was nothing to be afraid of, nor was there anything to interest or attract a really thoughtful person. The Swami in his lecture floundered around beyond his depth in the philosophy of human existence, stirring up mental mud which any humble country preacher who knows his Bible could have cleared with a few well-chosen passages of Scripture. Why should Christian people, who have all truth within their reach, turn to Vedanta for satisfaction? It has nothing which we have not, and we have infinitely more. Yet the small attendance at this lecture was chiefly of American women. I fancy that as we travel, nothing in heathenism will puzzle me more.

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Work in Kansas City, Kansas

VACATION BIBLE SCHOOL

During six weeks' session of the Daily Vacation Bible School at the Bethel in Kansas City, Kansas, the past summer the average daily attendance was fifty-four children. The total registration reached one hundred thirty-two representing ten different languages and dialects. Only seventeen were Americans of native parentage, while eighty-nine were Serbo-Croats. As to religious affiliation, there were three Jewish children, nineteen Protestants, twenty-four Servians (Greek Catholics),

and eighty-six Roman Catholics. A rare opportunity for Americanizing and Christianizing the immigrant children of our district was presented.

At 9.30 o'clock the children were assembled in our chapel for a devotional exercise consisting of hymns, Scripture memory verses, and prayer. A brief "habit talk" followed, on some practical topic, such as "Cleanliness," "Table Manners," "Good Habits on the Playground," or "Temperance." A different phase of each topic was presented each day for a week, for example, during the first week, "Clean Hands," "Clean Faces," "Clean Mouths," (words), "Clean Hearts." After the "habit talk," fifteen minutes were devoted to drill in vocal music and then the classes marched to separate rooms for the manual period. The older boys learned hammock weaving, the smaller boys basketry. The larger girls sewed and the little girls made useful articles of raffia. The kindergarten held its session separate from the main school. After the manual hour came the Bible stories, and the children were then allowed to play games under the direction of their teachers. Finally all were assembled in

A VACATION SEWING CLASS

the chapel again for a closing exercise consisting of a salute to the flag, "America" and a benediction.

To the boys and girls our Daily Vacation Bible School meant, first, a good time. They enjoyed every part of the day's program, and then, as a reward for attendance each week, we provided a free entertainment or a picnic for them. But not alone for fun did they come.

Our school meant, also, industrial training, and the children took a wholesome pride in the articles which they made with their own hands.

Furthermore, our school had a moral value for the pupils. The habit talks bore fruit in cleaner hands and faces, better manners, a more kindly attitude toward one another, and in good resolutions, in a few instances expressed to the teachers. One bright Croatian boy eleven years old bore personal testimony to the fact that beer made him dizzy when he drank it. A Polish girl ten years of age announced to her mother that she was not going to drink any more beer. This mother, although not lending the encouragement of a good example, but realizing what was best for her child, commended her good resolution.

NATHANA CLYDE

The play period which some might consider superfluous is not the least of the forces that make for morality. The little foreign children do not know how to play. They are crowded together in the slums of our cities where they must associate with the worst classes of American children. With an admirable desire to become American they follow the example of their playmates. They spend leisure hours in getting into mischief, yes, in throwing stones into windows, in breaking into box cars, and in stealing, gambling, or any other exciting amusement that offers itself. The desire, however, to become like Americans is the most hopeful sign in these new citizens. If we have implanted right ideals, both by precept and by example in our school, and at the same time taught games that will occupy the children's attention when they are not under our supervision, we shall have afforded a preventive of juvenile criminality.

Above all else our Daily Vacation Bible School had a religious value for the boys and girls. The Bible stories taught in the six weeks equaled eight months of ordinary Sunday school work. The lessons coming day after day in quick succession had a cumulative effect. The children were not only very attentive, but on our review day proved themselves retentive as well. The Scripture memory verses were seed sown, let us hope, in good ground, where it will bear fruit, "some an hundredfold, some sixty, some thirty." — NATHANA CLYDE.

We have sought a painless method of giving and getting money for many years, but again and again we return to the New Testament for the best method. "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."

MISSION SUNDAY SCHOOLS

I am still happy here, happy in my work which is three years old now; happy I *am*, but still unsatisfied. I do so want to see His Kingdom come in more hearts, and His will more nearly accomplished in all of our lives.

Miss Olson's departure leaves a vacant place in our work, and in the hearts of those with whom she worked. Those same hearts I am trying to catch on the rebound. One of her Sunday schools falls to my share now. As usual, the Sunday-school work is what I love best. I go thirteen miles to the Northwest to reach one in the morning, then back to the city and out to the South, just time to get lunch between cars and make my second one at two o'clock. Here Miss Olson's leaving seemed to cause a dropping off, but they are coming back by degrees. These are both small schools, but we are hoping for larger things. Two of our student pastors are away for vacation and the workers are endeavoring to increase the Sunday-school attendance. The superintendents were inclined to be faint-hearted, but their work has kept up in a splendid way. In both places, when I first came, all or nearly all their teachers had to come from elsewhere.

Oakland Park, our newest mission, but not the latest Sunday school, expects to welcome their student pastor this month, and we are hoping much for that field. One poor old lady whom I visit as often as I can, complains when I leave because I do not stay longer. When I come into her mind in a special way, she thinks I am coming to see her, though she said to me once, "I don't think ever a day passes that I do not think of you." Then I reminded her that I hoped as often as she thought of me she would pray for me. The thought of such remembrance is a wonderful help when we come to the hard places.

I am praying especially that more Christians who are excusing themselves from work lying directly in their path, may be shown that whatever they have in their hand can be made powerful if placed at the Lord's disposal. We are still greatly in need of teachers and helpers. — MINNIE L. PENNOYER, Kansas City.

"An ounce of prevention" in the case of quarterly payments will save a large sum of money to the treasury that last year was spent in paying interest upon borrowed funds.

Kindergarten Experiences in Brooklyn, N. Y.

BY NELLIE S. TRUMAN

The soil is rich and ready for the seed sowing and already after these few months of work we have reason to rejoice over the results that can be seen, and faith to believe in larger ones to come.

From very dirty little children who entered Kindergarten in September, there have developed a clean, more carefully dressed group who are proud of the improvement and are glad with the teachers when only *one* pair of hands out of twenty-five or thirty needs to be washed in Kindergarten. One little boy, surprised and happy when seeing how white his hands could be, said, "Nice hands," and now all hands are "nice" when clean.

The Kindergarten was immediately appreciated, the mothers offering to pay for the privilege of sending their children,

and now each child brings a penny a day. One mother does all the laundry work of the Kindergarten, towels, dusters, etc., — her own suggestion, — and many of them come to the Kindergarten for help and advice.

One child was saved from a hospital experience which was quite unnecessary; a baby's life was saved, and many others helped in cases of sickness by the Kindergartner referring them to the nurse and physician of the settlement. Many children have been sent in through the influence of a well-pleased mother, and there is now a waiting list ready for September.

The children respond very quickly to training and teaching. Little Rushy, not yet four, didn't care to go to walk one day with the other children and when taken home seemed very cross at her mother and scolded roundly in Italian. We found that lack of buttons on her shoes was her trouble and when we returned and called for her the buttons were on her shoes, also a clean dress, and Rushy was ready to join the children. Many times we hear of the children training the mothers in ways like this.

Not alone the mothers, but several fathers have shown their interest. They also come to the Kindergarten. One wanted help in illness; another some special instruction for his older girl, etc. One father brought his little boy and said, "You make him good," and we have been able to do something, for the child has surely improved. The children frequently take the mothers in their own hands in the matter of attendance. One morning about ten o'clock the door opened and a mite of three years entered, a brown-haired, brown-eyed little gypsy who immediately became one of our number. She said her name was Margaret and she wanted to stay. A much excited mother arrived later but when she found the child allowed her to remain, and she has missed but one day in several months.

At Thanksgiving time the children brought their bit of an offering — each one a potato, an apple, an onion, a carrot, etc., — and these put together made a

A KINDERGARTEN OUTING IN THE PARK

dinner for an old couple who were in need.

One of our most interesting characters is John. He is or was a little scamp but so honest about his doings, bad or good, that we can but admire the lad. One day he had some trouble outside and in the afternoon came in to tell me that Dominick had hit him with a stone. I said, "Which Dominick?" and after a struggle to find his English words he said, "The Dominick I punched in the head." After that, settling the difficulty was smooth sailing. The same lad was with a party visiting the toy store at Christmas. Spying a toy monkey and finding it an unfamiliar thing, he looked up and said, "That's an American dolly." Anything unfamiliar to them is American.

I put a clean white dress on one little girl who needed it badly; she was a most troublesome child, but after that most of our troubles were over. There is no question but that the outer conditions react on the inner and as the children learn to be clean and whole on the outside we find the soul development coming too.

One day just after a specially bitter denunciation on the part of the priest, a woman verbally attacked me on the street as I was taking the children to see the blacksmith, and took six of them from me. I soon found she had taken them home to their mothers, and while it was not a pleasant experience it worked only good for us, for every mother promptly brought her child back and told the woman she deserved to be arrested and probably would be. In the afternoon when I went with the pastor of the church to interview her, she was abject in her apologies and ready to do anything to be excused.

Five of the mothers attended with me a Kindergarten Mothers' Convention which enlarged their field of wisdom not a little and I overheard one telling another the gist of a talk at a previous mothers' meeting — "You know Kindergarten is to help the whole child, but it is first of all important in building character."

If you have not yet procured the envelopes for your monthly giving, send for them at once. Postage only is required.

A Macedonian Cry from Utah

I had a very vivid experience of how deceitfully the Mormon elders handle the Word of God, and how Christians who do not know what the Bible teaches can easily be led astray by their crafty and underhanded ways of interpreting the Bible. A mother living in Colorado who is a Baptist and an earnest Christian woman visited her son's family here last summer and brought the children with her to Sunday school. After she left, the family moved, and I could not find them for a long time. When I did succeed in doing so I learned that two of the little ones were going to the Mormon Sunday school, and I said, "Oh, don't you know what children learn under ten years of age will stay with them always?" She replied, "Oh, we are going to join the Mormon church soon." I tried in every way I could to show the errors of Mormonism, and called a number of times in the evening so as to meet the father, and every time they had the elders there.

The elders talked polygamy straight through every evening I was there, and told me that they believed it as much as they ever did, and would practice it if they could. I never heard so much blasphemy about the Saviour and God and the Holy Spirit as I did in that home by those elders. Neither the father or mother knew much about the Bible or its simplest teachings, so they were easy victims for the Mormon elders.

The Mormon church is denouncing the World in Chicago in the strongest terms, also Dr. Paden and Mr. Freece. When I remember how those elders deceived this family and the means they used, I feel sure that we cannot urge too strongly the danger we are confronting as a nation from these very people. And, oh! we feel so helpless among them until we remember that we are on God's side and in the right with Him.

Recently a Young People's History of the Mormon Church fell into my hands, and I never read such an array of misrepresented facts. I can only cry from the depths of my heart, "Come over and help us!" Send more workers to Utah for the sake of the nation! —Frieda Dressel.

Miss Joanna P. Moore

We present a new portrait of "Sister Moore," representing her as she looks at the age of eighty-one.

The indomitable will, the hopeful, courageous spirit and the strong faith of our veteran missionary remain unchanged. That she may crowd into the remainder of her life a service that shall fill every moment is evidently her dominant purpose. She has no idea of "rusting out."

A desire to visit once more the schools for the colored people in the Southland led her to Nashville as her first point of interest. Here she enjoyed the week of Jubilee exercises and met with many gratifying expressions of love and esteem from the people with whom she has so largely identified herself and whom she loves with the devotion of a mother. Subsequently she will go to the educational institutions of our own and other denominations.

SISTER JOANNA P. MOORE, EIGHTY-ONE YEARS OLD ON SEPTEMBER 26, 1913. SISTER MOORE'S PRAYER: "LORD, LET ME GO DOWN THE SLOPES OF SUNSET WITH THE SAME ZEAL THAT I BOUNDED UP THE HILLS OF MORN."

THE WORKERS' DEPARTMENT

A Word with Our Young Women

The summer conferences have been well attended, the home mission study classes have been enthusiastic over the new immigration study books, extensive notes upon new plans and methods have been gathered, and our young women have pledged themselves for definite service. Many societies have begun the aggressive work of the autumn, assured of the loyal cooperation of new recruits and some better equipped workers.

Of the young woman who was not an attendant at the summer schools, we beg to ask the direct question — What are *you* and the other girls who are at home doing with your hours of leisure? Has it ever occurred to you that you may have undeveloped talent for leading boys and girls who need your fresh, girlish enthusiasm? Some of these whom you are meeting so often and so thoughtlessly may have been waiting for your initiative in church activity. The local work has need of your support.

What of the girls younger than yourself in the church and Sunday school? Have you thought of *your* personal relationship to them? Why not utilize the admiration they have for you in leading them out into missionary work and mission study? If you have no young woman's society in your church, will you not call the girls together and organize one? The many interesting books on the popular subject of immigration, which numbers of our 4253 auxiliaries and young women's societies will study during the coming months, are available. You will enjoy directing the girls in this work. Try it and see the result. Girls like to see things happen. Try out some of the plans you have heard discussed. Our state and associational officers are anxiously looking for just the right one to lead the young people of the association. Perhaps this is *your* opportunity. Children's organizations are falling off in some sections because bright intelligent leaders are wanting. Can you not spare one hour a week of your time for the boys and girls? This appeal is not alone to the favored few who are at home from college, but also to the great army of young women who must spend their days in offices, stores and class rooms. We need *you* too, in the home churches. We need you in the work with the children. We need you in the mission circle and the mission study club. Perhaps you are waiting for some great call — some tremendous awakening. Take hold of definite work right at hand and "the larger place" will open in God's own good time. Remember —

"Just where you are in the conflict
There is your place;
Just where you seem to be useless,
Hide not your face.
Out in the fight or on picket,
Stand firm and true;
This is the work which the Master
Gives you to do."

To the young woman who will read these lines we would say: — Send to the headquarters of the Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago, Illinois, for a manual of suggestions. Other printed helps are also available. Under the head of inspirational messages we have "The Whatsoever Guild," "Margaret's 'Might' Box" (Story), "The Call's to You" (Song), "The Inheritance and Opportunity of Our Baptist Young Women," "To Young Women" and "Talitha Cumi" (Story).

If your club or circle desires to go more deeply into the study of the missionary problems and wishes for helpful literature, we proffer the following: —

Pledge Cards (Per 100 .10), Manual for Young Women (.05), Benefits Derived From Mission Study (.02), General Suggestions for Leaders of Mission Study Classes (.05), Hints on Mission Study Class Methods (.03), Is Mission Study Worth While? (.03), Some Reasons Why a Student Association Should Promote the Study of Missions (.02), What is Involved in Mission Study? (.05), Will You Form a Class? (Free).

Perhaps you belong to a Philathea or some other form of organized Sunday-school class, but have had no definite missionary purpose. Send for "A Message

to Organized Classes" (free), and follow the suggestions.

Time and space forbid a reproduction of the list of tempting exercises embodying all sorts of possibilities for impersonation and "dressing the part." Send for a catalogue of literature and order samples, then "fill up" on the information at hand, and becoming enthusiastic yourself, enkindle in those about you a similar desire *to know* and *to do*.

vian missions was their proud possession. John Huss, Christian David, and Count Zinzendorff will always henceforth be more than mere names to these young women and they will never hear reference made to the Christian settlement of Herrnhut without feeling a fresh inspiration to Christian life and service. When such an influence as this is multiplied in a thousand lives, it cannot be without large value to the church.

"MORAVIAN IMMIGRANTS" IN THE WORLD IN CHICAGO. MISSES C. E. NORCUTT, G. S. DECLERCQ, AND E. J. WHITCOMB

An Aftermath of the World in Chicago

One of the factors of largest value in the World in Chicago, and in all similarly conducted missionary expositions, is the actual enlistment of thousands of persons in missionary service with the consequent creation of an abiding interest in at least some phase of the church's world outreach. Among the many who took part in the great exposition in Chicago were three of our young women who impersonated Moravian immigrants. For the time being they sought to create for themselves the atmosphere of reality in the part they were taking. Moravia was to them their native country and the glowing history of Mora-

At Work in the Homes

Miss Christensen finds the work in the homes very helpful and essential. The missionaries try to be in vital touch with every member of the family. They are permitted to give advice in regard to the care of the children, cleaning of the house and yard, making suggestions as to fencing, planting of gardens and general improvements about the ranches. One feature that is marked is that they are putting windows into their homes which before were dark and cheerless. Thus homes are improved, lives are touched and made wholesome, a community is cleansed, and the kingdom draws daily nearer.

Work of Graduates

Ethel L. Ryan, of the Piute Indian field, Fallon, Nevada, passed through Chicago, en route to her home in Massachusetts. It is greatly to be regretted that serious illness in Miss Ryan's home will for some time prevent her return to the Piutes in whom she is deeply interested.

Senorita Berta Uriegas, Puebla, Mexico, reached her field in safety, and will be associated with our Baptist forces in the

SENORITA BERTA URIEGAS, MEXICO

denominational school located in that city. Senorita Uriegas bore with her to her homeland the love and esteem of her instructors and fellow students, and the best wishes of many friends.

Augusta C. Johnson, whose vacation days were spent with her former chum, "Dixie" Campbell (1908), in Atlanta, Georgia, greeted the forces at headquarters as she passed through Chicago, returning to her field among the Poles in Milwaukee.

Great opportunities are presented as Miss Johnson views the situation, and she welcomes the coming of Augusta D. Jordan, who will conduct a Gospel Kindergarten for the Polish children. May the new enterprise prove a great blessing to the work, and may the influence of the two consecrated young women laboring in their midst be the means of reaching many women and children with the gospel.

Mrs. Bertha Beeman, of "Hopiland," Toreva, Arizona, has been enjoying a reunion with friends and relatives in the Middle West. As she came East she met her associate, Anna H. Nelson and Myrtle Raynor at Holbrook, where the two young women halted on their way to the fields awaiting them. Miss Nelson proceeded to Toreva where she carried on the work of Sunlight Mission on Second Mesa until Mrs. Beeman's return, and Miss Raynor is now the very acceptable assistant of Miss Abigail Johnson, of the same mission on First Mesa.

Ella Bennett, whose work is with foreign children and whose center of operations is the Second Avenue Baptist Church of New York City, after a month's vacation with her parents at Thompson, Illinois, on her return to her field, called at the headquarters of the society.

Faith S. Tong, who sailed for Ningpo, China, soon after her graduation from the

FAITH S. TONG, NINGPO, CHINA

Training School in 1913, writes from Honolulu of her constant sea-sickness during the earlier part of her voyage. Miss Tong's numerous friends wish for her far more delightful experiences as she enters upon her chosen work as a teacher. May the daily intercourse with her beloved people prove a blessing to the cause of Christ and strengthen the purpose of Miss

Tong to give herself absolutely to the uplifting of her Chinese sisters in Ningpo.

Miss Lillie R. Corwin, who works among Piute Indians, asks that *letters* addressed to her be sent to Stewart, Nevada, *patchwork and thread* sent to Fallon, and *Christmas boxes* and the like to her address, 91 Bell St., Reno, Nevada.

Miss Schofield gives testimony that she terms "worth while." She says, "Joe and George Hutchins with other Indian men were cutting wood for a white man. Just before they all left for home an Indian said to Joe, 'You fellows all right; you Christians all right. We talk bad words all the time; you no laugh, no talk bad. You all right; pretty good Christians.'"

Our treasurer is pleased to note an increase in the quarterly payments from local societies. Let the habit become a permanent one.

Mission Study Program

MILL AND MINING POPULATION

1. Bible Lesson. John 4 : 31–36.
2. Prayer
3. Song. Work for the Night Is Coming
4. Sketch. Among Mines and Breakers
5. Story of a Young Southern Toiler
6. Sketch. Mill and Mining Population in West Virginia
7. Practical Points
8. Talk. Missionary Experiences

PUBLICATIONS

Among Mines and Breakers (booklet)	3c
Story of a Young Southern Toiler (booklet)	2c
Upper Loop Creek, West Virginia (leaflet)	2c
Pen Pictures of Practical Points in Home Mission Work	3c
The Mining Region for Christ (booklet)	5c

Women's American Baptist Home Mission Society
2969 Vernon Ave., Chicago, Ill.

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Prayer Calendar for November

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

Nov. 12. — Mrs. EMMA C. MARSHALL, Treasurer of the W. A. B. H. M. S.

Nov. 16. — Mrs. EMMA SIMMONS, field worker among Negroes, Winston-Salem, N. C. Mrs. L. A. HOPE, teacher, Hartshorn Memorial College, Richmond, Va.

Nov. 18. — Miss HELEN A. MCALPINE, teacher, Spelman Seminary, Atlanta, Ga.

Nov. 22. — Miss HANNAH NEVE, missionary among Germans, St. Paul, Minn. Miss ALMA WALLIN, missionary among Scandinavians, Iron Mountain, Mich. Miss LILLAH KIRBY, missionary in Puebla, Mexico.

Nov. 23.— Miss LUCY H. UPTON, General Secretary at Spelman Seminary, Atlanta, Ga.

Nov. 28. — Miss HANNAH SEILS, missionary among Germans, Philadelphia, Pa.

Dec. 1. — Miss MARY O. LAKE, missionary in Ponce, Porto Rico.

Dec. 5. —Mrs. MARIE COLTORTI CONVERSANO, missionary among Italians at Ellis Island, New York City.

Dec. 7. — Miss EVA FEWEL, missionary in Camaguey, Cuba.

Dec. 9.— Miss MINNIE MATTHEWS, missionary at Walsenburg, Colo.

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NEW STATE DIRECTORS

Idaho — Miss Pearl Lowry, Buhl (Y. W.).
Kansas — Miss Maud Alton Saunders, Liberal (Y. W. & Ch.).
Minnesota — Mrs. Everett Irwin, Richfield (Ch.).
Ohio — Mrs. W. M. Hardman, Yellow Springs (Ch.).

NEW ASSOCIATIONAL DIRECTORS

Connecticut — New London Association, Mrs. C. E. Ellis, Norwich.
Illinois — Greene-Jersey Association, Mrs. Harry C. Ainsworth, Roodhouse.
Iowa — East Grand River Association, Mrs. Lottie Stuteville, Riverview; Murray Association, Miss Effie Wright, Mt. Ayr; Murray Association (Y. W.) Miss Mabel Dundunent, Lorimor.
Kansas — West Central Association, Miss Irma Fallis, Dighton; West Central Association (Y. W. & Ch.), Miss Thulma Moore, Scott City.
Maine — Washington Association, Miss Geneva Plummer, Harrington.
Massachusetts — Westfield Association, Miss Florence Maynard, Springfield.
New York — Madison Association (Y. W. & Ch.), Mrs. H. J. Seymour, New Woodstock; Dutchess Association (Y. W. & Ch.), Mrs. A. Reinier, Jr., Dover Plains; Union Association, Mrs. Henry Alfke, Towners.
Pennsylvania — Central Union Association, Mrs. C. A. Walker, West Chester; Pittsburgh Association (Y. W.), Mrs. Harry Bainbridge, Pittsburgh; Wyoming Association, Mrs. Isaac Jones, Westmoor, Wilkesbarre.
Washington — Columbia Association, Mrs. J. H. Carstens, North Yakima.
West Virginia — Guyandotte Association, Mrs. H. H. Hager, Logan.

NEW AUXILIARIES

Indiana — Milan; Delaware.
New York — Sag Harbor, People's Church; Middletown (Y. W.), (Girls'); Oneonta (Y. W.); Cassville (Jr.).

WANTS OF MISSIONARIES

CITY MISSIONS

Miss Clara J. Flint, 2706 W. 26th Ave., Denver, Colo. — Light muslin or scrim curtains for windows of Sunday school rooms.

INDIANS

Miss Edna Oden, Wyola, Mont. — Quilt pieces (not basted).
Miss Alice E. Steer, Lodge Grass, Mont. — Quilt pieces.
Miss Lillie R. Corwin, 65 Bell St., Reno, Nev. — Christmas boxes, lantern slides, phonograph records, cut patchwork, No. 30 white thread, calico.

NEGROES

Miss M. Belle Anderson, State University, Louisville, Ky. — Sewing machine.
Mrs. Cora E. Pettus, 709 S. 1st St., Clarksville, Tenn. — Clothing, shoes, material for sewing school, thread and needles.
Miss Anna Boorman, 1700 N. 15th Ave., Birmingham, Ala. — Christmas boxes, Sunday school papers.
Miss M. Eva Richardson, 1703 Monroe St., Vicksburg, Miss. — Clothing, Christmas boxes.

SLAVIC RACES

Miss Nathana Clyde, 2110 Quindaro Blvd., Kansas City, Kans. — Clothing for women and children.

An Appeal for Prayer for the United Missionary Campaign

THE Home and Foreign Missionary leaders of the United States and Canada have decided to engage this Winter in the most extensive and important piece of cooperative work which they have ever undertaken. The object in view is to enlist a far larger number of church members as intelligent missionary workers, supporters and intercessors. Of the more than twenty millions of Protestant church members in North America, less than one-half of them are doing anything or giving anything to meet the missionary needs either at home or abroad.

In addition to aggressive educational plans to be carried forward within the various denominations, there will be several hundred two-day Missionary Conferences held throughout the United States and Canada. More than twenty teams of experienced speakers are already organized for the efficient conduct of these Conferences.

This extensive Campaign is planned to lead up to a simultaneous personal canvass in March, 1914, for all missionary purposes, on the part of all the churches of all denominations, so far as they will undertake it. More than two hundred speakers will participate in the Conferences. Probably hundreds of thousands of men will assist in the simultaneous canvass for missionary subscriptions. The entire effort should mean a marked quickening of the spiritual life of many thousands of churches, resulting in greatly increased Christian activity and liberality.

In view of the vast issues involved, the Executive Committee of the United Missionary Campaign appeals to Christian people everywhere to join in frequent prayer for God's clear guidance and manifested presence and power in connection with this entire undertaking. In private prayer, at the family altars, in the stated church services, and in many other meetings called especially for the purpose, it is most earnestly urged that unceasing prayer be offered for a mighty spiritual quickening that will enable the church to strengthen and enlarge its work so as to meet worthily the present critical and stupendous opportunities both at home and abroad. Nothing less than a general and profound spiritual quickening among the churches will meet the present emergency. This quickening will come, and can only come, when fervent prayer is offered unceasingly to God, to this end. "In any land a revival will come when enough people desire it enough — that is, above everything."

"Ye have not because ye ask not."

"The harvest is great, — therefore pray ye."

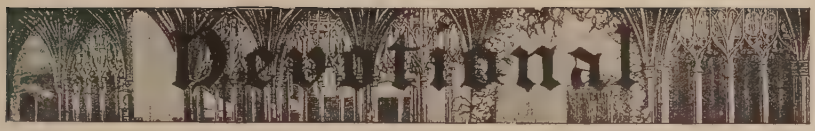
"Concerning the work of my hands, command ye me."

Executive Committee of the United Missionary Campaign.

S. Earl Taylor, Chairman
Charles R. Watson, Vice-Chairman
George Innes, William B. Millar } General Secretaries

William I. Chamberlain
F. P. Haggard
A. W. Halsey
H. C. Herring
Harry Wade Hicks
J. C. Kunzman
John M. Moore
H. L. Morehouse
C. H. Patton
Ward Platt
Edward Lincoln Smith
C. L. Thompson

J. Campbell White



Pray For —

The leaders of the Christian forces of North America — That they may have the evangelistic spirit and may hasten with all possible urgency the evangelization of the world.

The colleges, Theological Seminaries and missionary training schools — That the number of qualified candidates for the ministry and for home and foreign missions may be increased to the point of adequacy.

The missionary organizations of my own denomination — That they may do their full share toward making America Christian and carrying the Gospel to all the world.

The governments and all rulers in North America — That the principles of liberty and righteousness may prevail.

The complete Christianization of America — That immigrants may be won to Christ, that city and country may be permeated by the spirit of Christ, and that the impact of North America upon the non-Christian World may be truly Christian.

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The Christian Church at the Center

Many people regret that we hear so little about the church and so much about every sort of movement. The emphasis does need to be restored. It would not be easy to find a clearer statement of the central place and essential function of the church than the following, made by President Wilson:

> The business of the church is not to pity men. The business of the church is not to rescue them from their suffering by the mere means of material relief, or even by the means of spiritual reassurance. The church cannot afford to pity men, because it knows that men, if they would but take it, have the richest and completest inheritance that it is possible to conceive, and that rather than being deserving of pity, they are to be challenged to assert in themselves those things which will make them independent of pity. No man who has recovered the integrity of his soul is any longer the object of pity, and it is to enable him to recover that lost integrity that the Christian church is organized. To my thinking, the Christian church stands at the center not only of philanthropy, but at the center of education, at the center of science, at the center of philosophy, at the center of politics; in short at the center of sentiment and thinking life. And the business of the Christian church, of the Christian minister, is to show the spiritual relations of men to the great world processes, whether they be physical or spiritual. It is nothing less than to show the plan of life and men's relation to the plan of life.

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Thoughts to Grow Upon

Would you get rid of a duty? Perform it promptly.

It is better to stick to a straight old path than to start on a crooked new one.

To have a sweet temper we must have faith in a Divine Providence. That alone lifts us above anxiety and care; that alone plants our feet upon a rock and brings content, satisfaction and peace into the soul.

Fear not. You are not dropped from the hand that guides the stars. Strive, watch, pray, trust: you shall see the face of God. — *James Vila Blake.*

"Laborare est orare." To labor is to pray. Work is religion, but not all work, not work that is grudgingly and carelessly and meanly done, but work that is done faithfully, generously, handsomely, work that is a joy both to the doer and to the person for whom the work is done.

The noblest work of education is a man or woman who fears God and understands that God has made opportunity and advantage not an asset for self but a debt to others.

WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN

Intercessory Missionaries Wanted

BY ELLA D. MAC LAURIN

MISSIONS first drew breath in an atmosphere of prayer and received spiritual food from physical fasting. And the subsequent power of the missionary movement in every age, has been in proportion to the place given to this prime factor, so fully recognized by the church at Antioch. "When they ministered unto the Lord and fasted the Holy Spirit said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" Have we in this busy age grasped the tremendous significance of *partnership* with the triumphant Son of God in the ministry of intercession?

A PARTNERSHIP

Think of it! Human weakness linked to divine power in the accomplishment of the infinite purpose of the eternal God. Since the Day of Pentecost, every time the church of Christ has set herself to praying, marvelous results have followed. When the heathen world had its doors closed and barred against the gospel, the church of God got down upon her knees and today the church confronts the Jericho of paganism with every wall prostrate.

RESULTS OF PRAYER

When messengers were not forthcoming to carry the message, the church heard and heeded the voice of her great Commander, saying, "Pray ye, therefore, the Lord of the harvest, that He thrust forth laborers into His harvest," and today there are on the mission fields more than four thousand student volunteers and thousands more in course of preparation.

Mary Ashton gained access to uncounted hearts through prayer. She offered herself to the Woman's Foreign Missionary Society of her denomination for service on the foreign field. It was a deep and unforgetable grief to her that physical disability made it impossible for her to go. Soon after this disappointment, she fell through a hatchway in her father's store and was so severely injured that she never walked again. Her place of suffering became a place of intercession. She began to make book marks and fancy boxes of notepaper for sale. In answer to prayer, she found purchasers. The money went to support a native worker or two. These were prayed for day by day. The business grew; more workers were engaged. In a single year she earned nearly $2,500 and when she died after seven years of pain, which were also seven years of widening access to hearts, her pastor reported that she had earned $12,500 every dollar of which went out on its ministry of blessing to many hearts.

AN APPEAL

Baptist women, do we really and truly believe down deep in our hearts that God, the eternal God of the universe, says "If you, my children, will only *ask*, I will do." Just as an engineer might allow a child, helpless in its little self, to call forth mighty power, not its own, by opening the throttle of his great machine and thus starting in motion a train loaded with priceless lives, so God says to you and to me, "All power is mine, but unto you it is given to call it forth by prayer."

Will you accept His challenge and pray daily for the $94,739.02 needed before the last day of March if we are to close our books free from debt? God is ready and waiting to put all His power into triumphant, irresistible action in answer to the prayers of His believing people.

Where do We Stand?

BY MARTHA H. MAC LEISH

More than one-half of the fiscal year of the Society is now passed. With this first of November we enter upon our last five months. Has half of the apportionment to your circle been paid in? Will not *you* who read this, whether you are treasurer or president of the circle or not, make it your business to find out how much your circle has paid into the treasury since the first of April, and if it is not at least half of the apportionment, will you not do what is necessary to get *that half* in *at once?* It is because we have so many devoted and faithful women all over the land that we can do this work at all. I am sure you who read this are among them. Won't you prove it once more? This we do for Christ's sake. He just as truly appreciates the effort of the woman in this country, who puts her shoulder to the wheel to make the machinery go, as he does the woman who is actually doing the work on the foreign field. Do not forget this. Give yourself the joy of knowing that you are serving Christ when you are gathering money from your circle. Do it as he would wish it done, and let us see what our Society's treasury will register when the month comes in which celebrates God's greatest gift to earth.

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Concerning the New Society

The first meeting of the officers of the new Woman's American Baptist Foreign Mission Society has just been held in Boston, for the perfecting of the organization, the choosing of salaried officers, the consideration of policies, and the establishment of working relations with the American Baptist Foreign Mission Society.

As the new Society has no funds as yet, a full meeting of the Board could not be held. Only those could come who found it possible to do so independently. The conclusions reached by those who were present will be sent as recommendations to each member of the Board for her vote, so that the final result will represent the mind of the entire Board.

Those present were: The President, Mrs. Montgomery; the two Vice-Presidents, Mrs. Peabody and Mrs. MacLeish; the Treasurer, Mrs. Goodman; and several directors, Mrs. Champlin, Mrs. Crawford and Miss Hunneman from New England, Mrs. Gurley from New York, with one of her secretaries, Mrs. Stuart, Mrs. Jones of the Atlantic District, and Mrs. Eulette of the West Central.

Three days were spent in very close, hard work, and at their close those who were present had the satisfaction of feeling that much had been accomplished. One morning was given to a conference with the General Foreign Mission Society, which revealed on both sides a strong desire to cooperate with and to supplement one another. A conference with the lawyer indicated that our union will soon be complete.

Though there was free discussion at every point, the same unanimity that was so marked in the Rochester Conference and at Detroit characterized the final actions taken in this first Directors' Meeting. We felt that God is still our guide, and the longing that we might know and do His will was the strongest feeling of each heart.

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Our New Recruits

Two of the four new missionaries sent out by the Board of the West this fall were medical workers — a physician and a nurse — bound for South China.

Dr. Mildred Scott, grand-daughter of our beloved Dr. Anna K. Scott of Swatow, China, and a graduate of Ann Arbor Medical Department, is to go this fall to the assistance of her grandmother. Dr. Mildred cannot remember when she was not planning more or less definitely for medical service on the foreign field. In her home at Oak Park, Ill., she has grown up in a favorable atmosphere for such a plan. Patiently has her grandmother, now at the age of seventy-five, held on to the work in the hope of this much needed relief. Dr. Scott sailed with Miss Northcott in October.

In the person of Miss Northcott, the East End Baptist Church of Cleveland, Ohio, has given one of its choicest members. She was the first president of the

Farther Light Society. Her personal interest in foreign missions may be traced to the Jubilee Meetings held in Cleveland. Born and educated in Canada, she took a thorough nurse's course at Lakeside Hospital, Cleveland, and some graduate

MISS MILDRED SCOTT, M.D., OF SWATOW, CHINA

work at Maternity Hospital in New York. She has since had a valuable experience as a visiting nurse among the slums of Cleveland.

"The Mary Burdette of the Philippines" has succeeded with the help of other missionaries in bringing her school for Bible women to the place where she must have helpers to give their full time to the work. Two new missionaries from America have therefore gone to her rescue.

Miss Selma Lagergren, daughter of the President of the Swedish Theological Seminary in Morgan Park, Ill., a trained kindergartner of six years' experience, sailed in October for Jaro. She will teach the students kindergarten methods and conduct at the same time a model kindergarten made up of the children of Jaro and the surrounding district. Among such a music loving people as the Filipinos, a work of this sort is almost indispensable. Modest and retiring though Miss Lagergren is, she has yet shown in her kindergarten work in Morgan Park, powers of leadership; and her thoughtfulness and consideration for others make her an attractive fellow-worker and neighbor.

The other new worker for the Woman's Bible Training School is Miss Olivia Johnson of St. Paul, Minnesota, a natural pioneer. She has already proven her ability to get on in a strange country and to accomplish what she sets out to do. She was converted at an early age and was the first member of her family in Sweden to come out from the Lutheran church. The rest of her family have since followed her example. In spite of objection from her family, she came to America to get the training necessary for foreign mission work. And ten years of hard work and consistent sacrifice of everything that could stand in the way of her foreign mission aspirations have finally won her the coveted prize — an appointment for work abroad. These ten years have seen

MISS FANNIE NORTHCOTT, SOUTH CHINA FIELD

much drudgery. They have also seen the winning of a diploma from the Baptist Missionary Training School, a diploma from Bethel Academy, and two years of experience in city mission work in Kansas City.

When Miss Johnson has mastered the language she will go out with the Bible Women into country districts of the Philippines and help them tell the story to their friends and neighbors.

The Philippine Bible Training School

The school to which Miss Olivia Johnson and Miss Selma Lagergren are going was founded by our missionary Miss Anna V. Johnson. Here is her account of it.

"Scarcely had Christian missions entered the archipelago of the Philippine Islands when the missionaries began to realize that should the Islands ever become Christianized it must be through their own people, and in order to do this, schools must be established where Christian workers could be trained. During the year 1904, such work was commenced among the young women who were then sent out as Bible women; and out of this work sprang the Woman's Bible Training School, which was formally organized in June, 1908.

"Had you then stepped into our school you would have found girls sleeping on their mats on the floors all over the house. We could also tell you a long story of our nearest neighbors, living on the ground below and all about us. They were four footers: pigs, hogs, goats, ducks and cariboo (water buffalo). We could tell you of the Chinaman's family right below

OLIVIA JOHNSON, PHILIPPINES

us and how some of the men pulled some of the clothing of our girls through the large cracks in our dormitory floor and stole other things. We could tell you of the

MISS SELMA LAGERGREN

battle we had with the dreaded cholera and a great many more interesting though exceedingly trying experiences through which we passed during the early history of our Training School. But we are glad and thankful those days have passed, leaving nothing more serious behind them than a few scars on the hearts and faces of those who were in the fight.

"On the 31st of March, 1911, we had the great joy of graduating twenty of these splendid young women, and every one of whom went right into the work. Every one of the missionaries was anxious to get these trained Filipino workers into the field as soon as possible for we had even then found out that into many situations it is better to send women than men. In a great many places these little women from our training school have started the Lord's work, where men would not be permitted to go. They are loyal and fearless where Filipino men have proven different.

"We work six months in the class room or rather go to school for six months. Five months and a half the two advanced classes work on the field. Our girls thus carry the gopsel to their friends and neighbors. Last year we had students from two of the largest islands (Negros and Panay) four provinces, fifteen cities and towns and twenty-five villages. In all of these provinces, cities, towns, villages and also

in others, have these student-teachers carried on work.

"What are these women? They are teachers and evangelists. What do they do? First of all, they start out with a big supply of Christian literature, Bibles, books, tracts, etc. These they sell in their house to house visiting. They go out two by two (unsafe to send one alone) into the different cities, towns and villages, even into the mountains. They visit the homes showing mothers how to care for the home. They minister to the sick, clean their homes and prepare their

PUPILS IN OUR PHILIPPINE TRAINING SCHOOL

food. They watch at death beds, and at all times tell the wonderful story of salvation through Christ Jesus. They conduct kindergartens, and their kindergarten stories are the Bible stories. They also conduct day school, in so far as they are able to stay long enough at one place, and one of the books which they teach is the Bible. They hold children's meetings, and tell the children Bible stories. They organize Sunday schools and evening Bible classes. They hold services in the chapels and market places. Yes, they even preach the word of God, and some of them make fine preachers too,"

Beginnings of Social Service

I am becoming more and more convinced that our work in China must take, as is the tendency all over the world, more of a social turn. And as it is working out, the educational work is the forerunner of the social work. This is true for two reasons: first, that only where educational work has been carried on can we get any native workers to assist and go ahead with it, and secondly, owing to the traditions and character of the Chinese the school is the best, often the only possible point of contact with the community. Thus is it unconsciously working itself out in Hangchow. Not until we had girls at least part way through their high school course could we open day schools and not until we had day schools did we have any point of contact with the neighborhood.

Let me illustrate how it is working out in Hangchow. At first the only kind of work we had was a boarding school where we were busy training girls not only in certain studies, but in a knowledge of the worth of their own womanhood, in the ability to withstand the hard things, in the ability to take responsibility. Some of these girls could not afford to stay in school for a full course, and we felt the need of opening day schools and so we tried these girls who are proving able to do this work. To-day in Hangchow we have three primary day schools for little girls whose teachers are young women who have finished one or two years in the high school. One of these day schools has quite unconsciously opened up the way for our social work. In the school are forty-three girls who are divided into four classes corresponding to first, second, third, and fourth grades. The teacher is a young woman of twenty-one, who has finished two years in the high school and is a most capable and executive person. She not only teaches them in a most thorough manner the subjects of the school curriculum, but admonishes them most earnestly on their conduct on the streets, in their homes, etc. The children are devoted to her and therefore benefiting greatly by her splendid work with them. At the close of school in June we invited the mothers for a short program and an exhibit of the children's work. The mothers

responded most enthusiastically, especially to the plea for cooperation between them and the school, and their only cry was for more chances to come to the school. This unexpected appeal is too much of a chance for an experiment to let pass; therefore the following plans for the fall.

The mothers of the children are to be invited once a month for tea and an interesting program dealing with subjects on physiology, hygiene, sanitation, care and discipline of children, practical Bible lessons and cooperation between school and home or community. If we had no school at hand, I should not attempt it, but with the school matron, the high school girls, besides the regular day school teachers to be the participants on the programs, I feel sure we shall have interesting and useful gatherings. The value to the girls will be more than worth anything they put into it.

The most gratifying period of the educational work is at hand now when we are beginning to turn back into their communities these girls we have been putting so much into. More than anything else does China just now need young women who are enlightened, trained, and capable of leadership. The mission schools are furnishing many. And only because we are providing them can we hope to have any work of a social nature among the women. I am taking keen delight in the anticipation of working out these experiments this fall and hope it will lead to a very useful social work in the community. — Mary A. Nourse.

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For Our Workers

LOGIC AND FACT

One of our State Secretaries sends out a message to the women of her state which is too full of logic and fact to be confined to one state. It is as follows:

"The life impulse of the Christian Church lies in its attitude toward the non-Christian races. The hope of the non-Christian races lies in the redemption of pagan and heathen womanhood. The redemption of the pagan woman and family is the work of the Christian women of England and America.

"In the statistical reports we find the ratio is two heathen women to every Christian Protestant woman. That is your responsibility! Have you done your share? Have you saved your TWO women?

"Ours is a mighty problem. Read what a great writer — not missionary, says concerning it:

"One of the notable eddies of present day world currents is what has been loosely called the 'woman movement.' The sensitive and vicarious spirit of womanhood has been enlisted for service in behalf of those who are the victims of oppression, greed and ignorance.

"I am not writing a missionary article; I am writing about the world's unrest, which strikes its roots down into the nature and needs of the mothers of men. This strange tumult that is now sweeping over the earth will never be settled until it is finally determined by the ones from whom the world has ever got its ideals. There is surely fairness and reason in the suggestion that the women of Christendom should, if necessary, even halt in their own progress long enough to lift the women of the land that gave history its loveliest woman and its knightliest man. In this day of wondrously interwoven world relationships, it is impossible for the women of the West to rise permanently higher than the women of the East; either they must raise their Oriental sisters or else ultimately be pulled down themselves. What the final level of the race's life must be is within the power of womanhood to determine."

We also quote from Robert Speer,

"I wish I could say something that would make women sensible of what every woman owes to Christ. Everything that they are that is worth being, Christ has made them. Many are not Christians, or call themselves agnostics or skeptics. Why will they keep all that Christ has brought them, and yet remain unwilling to acknowledge that He gave it to them? If we are willing to receive from Christ's hands Christ's blessings why will we be so false, as to hold back from Christ loyalty of life and service and love?"

CHRISTIAN HYMNS IN BURMA

We had one of the best women's meetings to-day that we have ever had. Their

subject was "The hymn I like best and why I like it." The leader did well and all the women took part and that too with so much feeling. Their testimonies were to me a revelation both as to the hymns chosen and the reasons given. They liked best the most deeply spiritual hymns and these were chosen because they had been taught them in childhood by Christian mothers — again because they had helped them to decide for Christ or had been a real help in time of trouble or temptation. One bashful little woman who always finds it hard to take part, told how her

ANNA FREDRICKSON AND HER BIBLE WOMEN AT RANGOON MISSION SCHOOL

preacher brother when he knew he could not get well had asked them to sing "Jesus, Saviour, pilot me" and how she loved the hymn because it had meant so much to him. She choked as she tried to tell it and there were no dry eyes in the meeting. — ANNA E. FREDRICKSON.

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The Subscription Season

Don't forget that this is the time to be looking after our subscription list for MISSIONS. We want a large increase in subscribers for the coming year. Our Society now has eight pages each month for setting forth its work. This is more than we have ever had regularly before, but unless the people take the magazine and read it, we are not yet reaching our constituency. Interest depends on knowledge. Giving depends on interest. What can you do for the spread of our work this coming year, through the subscription list of MISSIONS?

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Personals

On the steamship *Arabic* which sailed from Boston September 23rd, were two of our missionaries, returning to Burma, Miss Cecelia Johnson and Miss Thora Thompson. Miss Johnson returns to her work in Tharrawaddy, where there is special need this fall of a good school worker, because of the high school which has been added to the curriculum. Miss Violetta Peterson does not seem quite able yet to return, but we are hoping to be able to send her also to Tharrawaddy before very long.

Miss Beulah Bassett sailed October 7th with the three new recruits from our Society and the other missionaries for the Orient. She returns to her field in Suifu, West China, where she hopes to work among the women.

Just before sailing, Miss Anna V. Johnson wrote:

"I have worked hard and rested splendidly during this trip through the northwest and west and am feeling just fine. Enjoying every moment and rejoicing over the fact that we sail for *home*, please God, on August 26th. I had such a delightful rest up in the woods of Oregon."

Later comes this word from her:

"Out on the grand old sea again and it is so pleasant to sit on the deck and watch the water moving and sometimes looking like whipped cream. We are very crowded this time. I told Mrs. Scribner I did not care if they put five of us in there for I was going home. And I love the grand, glorious sea, always speaking to me of my heavenly Father's power, glory and majesty."

Bassein where Miss Tschirch is laboring reports the largest school in its history, 223 pupils, 71 of whom are girls.

LITERATURE REMINDER

PROGRAMS

"The Missionary Tour," — beginning with "the Rope Holders" and sailing westward over the Pacific for a visit to each of our mission fields. Don't miss it. It is one of the best. Price, 2 cents; 20 cents a dozen.

Programs on "The King's Business," — showing how the book may be used to advantage. Price 2 cents; 20 cents a dozen.

"The Winning Christ," — a set of six programs for young women, based on "The Call of the World" by Doughty. May be used also with "The King's Business" by Mrs. Raymond, and "Some By-Products of Christian Missions" by Dr. Headland. Price, 2 cents; 20 cents a dozen.

"Our Societies' Work in China," — a program on the work of our Baptist women in China. Price, 2 cents; 20 cents a dozen.

STUDY BOOKS

"The King's Business," — the new foreign study book published by The United Study Committee for use this year. No officer, associational, state, or local, can afford not to give it the most careful study, and every woman can get from it a wealth of information and help. It is not "too difficult" for anyone who is willing to put a little solid work into her study.

"How to Use" will be found very helpful. Price — *"The King's Business,"* paper, 30 cents; cloth, 50 cents; "How to Use," 10 cents.

"Following the Sunrise," — the story of a hundred years of American Missions, from Judson to to-day. It is adapted for prayer meeting talks, Sunday school presentation, young woman's or young people's classes or societies as well as for men's classes and woman's circles. It is the centennial study book for Baptists and should be read by every Baptist and widely used in classes. The chapter headings are:

I. Introduction: What Lay Behind.
II. Beginnings in Burma.
III. India, the Lone Star Mission.
IV. With Animists in Assam.
V. Our Chance in China.
VI. In the Island Empire.
VII. Pioneering on the Congo.
VIII. Buttressing Democracy in the Philippines and Europe.

During the autumn months, we are all studying the Home Mission book "America," but after January first, these two splendid foreign study books should have right of way. Officers should send for copies and read them carefully before planning the winter programs. Prices — same as above.

For young women's societies or classes and young people's societies,

On China — "The Uplift of China" — Smith.
"China's New Day" — Headland.
"The Emergency in China" — Pott.
On Burma — "Ann of Ava" — Hubbard (paper, 35 cents; cloth, 50 cents).
On India — "India Awakening" — Eddy.
On Japan — "Sunrise in the Sunrise Kingdom" — DeForest (revised).
On Africa — "Daybreak in the Dark Continent" — Naylor.
On South America — "South American Problems" — Speer.
In General — "Following the Sunrise" — Montgomery.
"The Decisive Hour in Christian Missions" — Mott.
"Missions Made Fascinating for Wide Awake Girls" — Durfee.

For Juniors, there are two study books this year, "Missionary Helps for Junior Leaders." Price, 25 cents. "Turkey" — a study for Juniors, Price, 25 cents.

Besides these there is the splendid little book "The Young China Hunters," price, 20 cents, which was published last year, and "Lantern Stories," a fine collection. Price, 50 cents.

ANNUAL REPORT

"The Story of the Year" published by the Board of the West has been sent to every president in the western territory. This includes the report of the Executive Board, a summary of the Treasurer's report and the Foreign Secretary's report in full. Some will want the Treasurer's report in detail, also the reports from the states, list of missionaries, etc., all of which are included in the complete annual report. This is on sale at 10 cents per copy, 6 cents postage.

Our Missionary Mail Bag

A PONY AND CART FOR MISS LONG

Miss Anna Long has been wasting precious time and strength, getting about Assam in a bullock cart. She is too valuable a worker to be used up in that way.

Two hundred dollars ($200) would buy her a pony and cart and feed the former for a year. Who will come to her rescue?

A LETTER FROM A KAREN CHRISTIAN

Seventeen children were baptized by Rev. Mr. Marshall on a recent Sunday, a hundred years since Dr. Judson's arrival in Burma. We have many heathen children in school, and trust many of them yet will become Christians before long. God has opened the hearts of heathen people to receive the gospel, but we have not enough laborers, and we pray more workers may be ready to come. And we ask you to pray for us, that we may not be weary in our work.

EDITH CRISENBERRY IN ASSAM

After eight months here I am more in love with everything and everybody than ever. Just think, I have a nice fat steamer letter, marked "To be opened when that awful spell of homesickness comes on," and I've never had the slightest excuse for opening it.

NO LIMITS IN MISSIONARY WORK

From our missionary who married a representative of the Southern Baptist Board comes this word:

"Since there is no East and no West, I dare to hope that there will some day be no North and no South in mission work."

— GRACE ANNE HUGHES-MILLS.

TOP: TABLET ON SITE OF FIRST BAPTIST CHURCH IN MASSACHUSETTS AND THE STONE ON WHICH THE TABLET IS MOUNTED. CENTRE: THE JOHN MYLES BOULDER AND THE OLD RECORD BOOK. BOTTOM: THE EARLY AND THE PRESENT MEETING HOUSE

Quarter-Millennium of Massachusetts Baptists

THE Baptists of Massachusetts observed from the first to eighth of October the two hundred and fiftieth anniversary of founding of the first Baptist church in Massachusetts. This was at Swansea in that state in 1663, when Rev. John Myles with six others met in Rehoboth and signed their historic covenant. Peculiar interest attaches to this celebration, because this first pastor also founded the first Baptist church in Wales at Ilston, the first of October, 1649.

Incident to the restoration of Charles II, he with some of his church fled to New England. Settling first in Rehoboth, they later secured ample privilege for erecting this Baptist order in the new town of Swansea, named for the Welsh town, whence some of them migrated. In the long years since, this pioneer movement has branched out in many directions, giving rise to many Baptist churches.

The anniversary presented the many features of Baptist growth in the several services running through the week. On Tuesday the services were largely missionary. One speaker explained the expansion of our denomination in terms of

evangelism and evangelization. The story was recounted of how the beginning in the vicinity of the old world Swansea in twelve years gathered two hundred sixty-one members, and stretched over six counties of South Wales. Then many pastors brought the greetings of many churches in New England and beyond which trace their origin directly or indirectly to the evangelistic influence of this mother of Baptist churches.

The occasion was enhanced by an address by the Rev. M. C. Mason, our missionary in Assam, who spoke for the famous Mason family. This family of Baptists once enjoyed a fame in Swansea as giving seven Baptist ministers in one generation. And it is now represented far and wide by several who have been true to the family history.

Emory W. Hunt, D.D., the General Secretary of the Foreign Mission Society, delivered a strong address upon the "Baptist Expansion in a Quarter Millenium in America," tracing the characteristic advances made in the essential progress of our people. Rev. Austin K. De Blois, D.D., also spoke fittingly upon "The Baptist Status after Two Hundred and Fifty Years," dwelling upon recent achievements in Baptist organizations. The President of the Northern Baptist Convention, Mr. Henry Bond, had a deserved place upon the program. Moreover, toward the close of the celebration, Dean Shailer Mathews addressed the Boston Social Union upon the "Social Influence of the Baptists." The circumstances of the church's origin and the nature of its relation to the progress in Massachusetts made fitting an observance calculated to show the contribution of our churches to national life, to American ideals and to world movements.

Peculiar interest attached to the occasion in the display of many references to the first pastor, and to the ancient records of the church. John Myles is so inwrought into the Baptist foundation of Swansea and Massachusetts that this occasion centered much interest in the various landmarks that commemorate his fine work in foundation laying of a broad type. Besides, there was displayed the ancient record book in pig-skin binding with first entries in Wales in 1649 and continuing into the nineteenth century — all in fine condition. The inspiration and significance of all these services and the excellent addresses are being gathered into a memorial volume soon to be issued. In this way it is hoped to add permanence to so interesting an anniversary. The volume, under the title "Elements in Baptist Development," affords a summary of our denominational movement and present status. Copies may be obtained for two dollars by addressing Harry P. Bosson, of Reading, Mass.

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Now Is the Time

Now is the time to see to it that the lists of MISSIONS subscribers are enlarged in all the churches. If all the old subscribers renew, and five additions could be made in every club, our total would go up toward the goal we are aiming at for this year. If you believe in the magazine and its helpfulness in the home, you can at least say a good word for it to some friend who is not a subscriber.

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The Missionary Spirit of Gordon School

The Gordon School of Boston, which is affiliated with the Newton Theological Institution, gives proper place and emphasis to the missionary spirit. A stirring missionary rally was one of the features of the last Commencement week. The school has fifty Student Volunteers, making one of the largest and most active Bands in the country. Nineteen of these Volunteers were in the graduating class, and six of them spoke at the rally. One member of the class started during the Commencement, with his wife, a graduate of last year, for their pioneer mission station in northwestern Rhodesia. Another, who has been a brilliant teacher before studying at Gordon, goes immediately to mission work in China. Others are going to all parts of the world. The graduating class itself was made up of eighteen men and sixteen women, about one half of whom go to the foreign field and the remainder to the pastorate or to specialized religious work.

Missionary Program Topics for 1914

January.	Adoniram Judson, Pioneer.
February.	American Baptist Missions in the Indian Empire.
March.	Our work in the farthest East.
April.	A centenary of Baptist missionary organization.
May.	The Sunday School and the Church.
June.	The Colporter and the Country District.
July.	Partnership with God in the Kingdom enterprise.
August.	Missionary motives.
September.	The Commonwealths and the Kingdom.
October.	Social Aspects of Home Missions.
November.	Home Missions. (To be announced).
December.	Home Missions. (To be announced).

The first three programs are to be based on Mrs. Montgomery's centennial history, "Following the Sunrise."

December Topic

THE MISSIONARY WORK OF THE STATE CONVENTIONS

OPENING HYMN. SCRIPTURE, ISAIAH 60.

Show how this wonderful prophecy, in spirit at least, is having a modern fulfillment.

PRAYER. HYMN.

MISSIONARY BEGINNINGS.

Show how the missionary work in the United States was begun by the State Conventions and so conducted until the Home Mission Society was organized. Tell the story of the formation of your own Convention.

OUR STATE ORGANIZATION.

Show how your work is organized, the relation of your church to it. Give location of state headquarters and names of the Secretaries and other leaders.

THE COUNTRY CHURCHES.

Indicate the important contribution which the country churches have always made and are still making to the religious life of America, and how important a work the Conventions are doing to enable many of them to maintain this work.

THE GREAT CITIES.

Indicate the growing seriousness of religious conditions in the great cities and especially of the cities in your state. Show what the Convention in your state is doing to help the cities.

THE NEW AMERICAN.

In nearly every state an increasing number of Europeans are making their homes and a new demand is made upon the Conventions. Study the situation in your state and locate the work your Convention is doing.

THE PECULIAR NEEDS IN YOUR STATE.

Ascertain what these are and how the Convention is seeking to meet them. Also state the pressing needs of the Convention.

PRAYER.

For the pastors in small rural churches, in the discouraging fields: for the missionaries out on the plains: for the evangelists and general workers: and for the Secretary of your own Convention.

CLOSING HYMN: AMERICA.

Information may be found in the new State Mission study book "The Commonwealths and the Kingdom." Order of the American Baptist Publication Society. The Secretary of your State Convention will gladly furnish on application plenty of material dealing with the situation in your own state.

Helping Boys to Help Themselves

That it is harder for a boy or girl to go to school in Assam than in America appears from the following missionary letter.

I am indeed grateful for the additional aid that the Board has been able to make for the work here this year. It will be only with the greatest economy that, even with this additional help, we shall be able to keep as many boys as in other years. I am making the most strenuous efforts to get the boys to pay a part of their own way. One Mikir boy came to me a day or two ago and said that he might as well go home. Asked why, he said that I had announced that next year there will be fees and that if any boy wanted aid he must make arrangements with the missionary in his district. I reminded him that, in cases of need, fees would be remitted and that Mr. Carvell would make arrangements for his support. "No," he replied, "I do not know Mr. Carvell. I went there once and he could not take me into school so I came here. I cannot get any aid from home, for my father is a heathen and an opium eater. When I came here I was ill and Mr. Boggs allowed me to stay and I kept getting stronger and I have a great desire to stay until Mr. Boggs gets back again, but there is no way to get any aid anywhere." Of course it was a good chance to tell him that the same loving Father who had put it into his heart to come here would surely provide for him to remain. — C. H. TILDEN, Jorhat, Assam.

AN AFRICAN LETTER AND ITS TRANSLATION

Ai minambi oho mpoto,

Natondoko 'no miako midi jono. Iso bodi na ngandu emoci oko iji ji Akongo pe. Iso jono bosengeke tu busa a mojo mo 'nu, bo Akongo a jongoe 'no. Iso jono bodi na mikuku ngbi tu busa. Iso jono bodi na elomu e 'su Abeje, na bakina benge badi na bweli yombe. Bodi na si koko mojo bo mina 'su momoci agwa bi, kombe e nde Elambo. Adaka moto o Akongo mopele, na bodi na tende bo adi edeye a esika epele mojo bo adaka moto o Akongo mopele. Mbi na lomea epaeli ai 'no koko. Ino odi na epaeli odi bosombeja koko mokanda ai mbi.

Mbi, na bopala,

DEMBELA.

To my friends in the foreign country.

I tell you the news which is here. We are with one palaver, even the palaver of God. We here pray each day about you that God may bless you. Every day we are quite well. Here we have our School work, and some of the boys are very clever. We are also sad because one of our friends died recently, his name was Elambo. He was a good man of God, and we expect that now he is in heaven because he was a good man of God. I also send my love to you. If you are with love, you should send me a letter back.

I, with love,

DEMBELA.

A GALA DAY WHEN THE CHILDREN RIDE ON THE ELEPHANT

Great Floods at Contai, India

BY HUN NATH SARKAR, OF THE BENGAL-ORISSA MISSION

Misfortunes came in battalions upon Contai. On the night of the 23rd July a storm passed over the place and made havoc of a great many houses and trees, and heavy showers of rain submerged the paddy fields. The arable land looked a vast sheet of water all round. Some going here and there in canoes, some — the bold ones — wading through breast-high water on urgent errands, the ichthyophagists casting their nets to haul up shoals of fish. But oh! the 29th and 30th of July. No sooner had the first flood subsided a little than the second one came furiously bursting high river embankments carrying everything before it. All the thatched houses with mud walls, crashed and fell in a few hours. People found the gravity of the situation and fled for life in all directions. Some ran to the high lands of the village, some perched on trees, some on the roofs of houses, some huddled together near an elevated place of the collapsed house, panted and distracted. The water rose in some places four feet and in some six feet.

The schools, public places and private homes sheltered men, women and children of all ages drenched to the skin by wading through water and loudly lamenting their piteous plight. The gentlemen of the town showed their generosity in a most signal way. Food stuffs were doled out to the sufferers. A meeting was hurriedly convened to take immediate action to alleviate the sufferings of the homeless. Money was raised on the spot to meet the dire necessity. Urgent telegrams were sent to the Governor, Divisional Commissioner, and the District Magistrate to draw their attention to the acute distress of the people, and to all the leading papers to enlist the sympathy of the public and to raise subscription for the poor sufferers.

When the flood subsided, little school boys and volunteers were despatched in boats to the near villages to rescue persons in precarious conditions. Relief parties from Calcutta came who were sent off at once with guides in boats to all the areas seriously affected by the flood. They took with them rice for the men and women, Swiss condensed milk for the children, feeding bottles for the babes, etc. They went from village to village to feed the hungry and wrap the shivering people with blankets. Bands of relief workers are carrying provisions to sufferers of the still water-besieged areas.

It is a month since the flood appeared. The water has subsided very little. The people are reduced to despair as the prospect of the crop is indeed alarming. Contai has assumed a grave aspect. All kinds of vegetables have rotted, the price of rice has gone very high which is beyond the slender means of the stranded. Another serious difficulty that has cropped up is the absence of pure drinking water which has become very unwholesome owing to the silting of dirt and refuse into the tanks. Fever and cholera have already broken out in some villages. That the distress of the people will be acute and heart rending, there is no doubt. There will be almost a wholesale loss of cattle from scarcity of fodder.

The hoary-headed men in the village say that they have never in their life witnessed such an inundation. The casualty caused by it is not so serious. The worst of it is that famine stares people in the face.

Our good Dr. Murphy, with the sub-divisional officer, and District Engineer — all European — visited at the height of the flood some of the affected areas in a boat and was deeply touched with what he saw in some villages.

CONTAI, INDIA.

[The letter given above is just as it came from the Indian missionary, who is a fine, reliable and efficient worker, as Dr. Anthony can testify. — ED.]

Josiah Ripley Goddard, D.D.

In the death of the Rev. Josiah Ripley Goddard, D.D., at Ningpo, China, on September 22, 1913, the American Baptist Foreign Mission Society has lost one of its ablest and oldest missionaries. Dr. Goddard was born September 7, 1840, on the Island of Singapore, his father being at that time a missionary at Bangkok, the capital of Siam. Dr. Goddard was baptized in 1852 by his father and received his education in Middleboro Academy, Brown University, and Newton Theological Institution. Dr. Goddard was a veteran of the Grand Army of the Republic, having served in the campaigns in Virginia, and upon his return from the war entered Newton. In 1867 he was appointed a missionary of this Society and in December of the same year sailed for Ningpo. He thus completed nearly forty-six years of service on the foreign field.

He attained a thorough and noteworthy scholarship in the Chinese language, and issued a statement of Baptist principles, a revision of the New Testament and a translation of the Old Testament in the "Ningpo Romanized Colloquial" tongue. This latter work occupied all his spare moments for over five years. Nevertheless, his work has been chiefly evangelistic and his arduous labors have been richly blessed.

Dr. Goddard is survived by his wife, formerly Miss Helen L. Corbin, who was also a missionary. Two of his children by an earlier marriage are now in service on the foreign field. He held the distinction of having been our veteran missionary to China and in his old age was permitted to see the dawn of the New Day in the Far East. Like Simeon of old, Dr. Goddard might have said: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people."

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Chicago Men and Others

At the meeting of the Baptist Brotherhood held at Detroit last May, it was announced that the alumni of the Divinity School of the University of Chicago had voted to assume the responsibility of rebuilding the Tabernacle in Tokyo, Japan. This building, which was burned in the great conflagration last April, was unique in its institutional facilities. The loss was complete and our Society was seeking for a generous soul to furnish $30,000 with which to rebuild. The announcement of the purpose of this body of alumni was greeted with enthusiasm. Not only was the way made clear by which the Tabernacle could be replaced, but the fraternal spirit manifested called forth praise; for the superintendent of the Tokyo work, Rev. Wm. Axling, is an alumnus of another seminary.

The plans for the campaign for funds are well under way. If any alumnus of the seminary at Chicago reads this who has not yet received his folder of information, let him at once address Rev. J. C. Hazen, Janesville, Wis., — or the undersigned. It is understood and expected that the money of friends outside of this alumni association will not be regarded as "tainted." Let the money come. It will be properly receipted for. Make checks payable to A. P. Lovejoy, Treasurer, Janesville, Wisconsin. — E. A. E. Palmquist, Cambridge, Mass.

(In connection with the above statement, it should be said that the alumni engaged in this excellent movement seek for gifts only from those who can make them in addition to their regular offerings to the various missionary societies. — Ed.)

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Burma Celebration Delegates

At a recent meeting of the Board of Managers of the American Baptist Foreign Mission Society Dr. Henry C. Mabie was appointed official representative of the Board and the Society at the Judson Centennial meetings to be held in Burma next December.

It is a fortunate coincidence that Dr. Mabie's lecture tour through Europe and Asia will bring him to India at the time of the celebration. It is most fitting, therefore, that as a former secretary and as an able and lifelong advocate of foreign missions he should be chosen to act in this representative capacity. Dr. MacArthur

will be present as President of the Baptist World Alliance.

Dr. Mabie reports that he had a most interesting experience in Germany, where he visited the representative centers of our Baptist work, and was received most heartily by leaders of the state churches, as well as by the Baptist brethren. Especially was he favored in Halle and Berlin. In Scandinavia he found that the churches have become many and strong, with able pastors well up to the average in England and our own country. He was to sail with Mrs. Mabie for Egypt and India on the first of October.

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A Dedication in Denmark

BY PROF. N. S. LAWDAHL

Aarhus is, next to Copenhagen, the largest city in Denmark, numbering about 70,000 inhabitants. It is located on the eastern coast of the peninsula of Jutland with almost an even distance north and south. In the northern part of the peninsula is a large constituency of Baptist churches, and the same can be said of the southern part, including the islands towards the east. But in a large territory in the middle of the peninsula, with the big city of Aarhus as the center, the Danish Baptists have until lately carried on no established missionary work. This situation has for many years given the brethren great concern, but they had no money with which to start a work in this great and needy field, a work that would be permanent as well as central and far reaching. About ten years ago the Missionary Union, seeing the great need of a strong church on this field, came to their aid, promising that if the Danish Baptists would keep a missionary pastor at Odense, a large city on the island of Fyen, the Society would keep one at Aarhus. This plan was agreed to and missionary pastors have been at work since in both cities and surrounding country. It was of course understood from the beginning that a house of worship would be an absolute necessity, as it is almost impossible to carry on effective missionary work in a large city without a church building. The Danish brethren in the United States were appealed to, and at our fiftieth jubilee at Albert Lea, 1906, it was decided to raise $5,000 (20,000 Kroner) for this undertaking. Rev. W. J. Andreasen and Rev. J. S. Lunn were authorized to gather in this money, the brethren in Denmark to furnish the balance (25,000 Kroner). On Sunday, September 15, the church was dedicated. Over 300 people gathered for this occasion, and leading brethren from all parts of the land took part in the ceremony. The church seats about 350 people; its membership is 75. It is in every respect a building worthy the cause for which it stands and the work of which it is the result. The American Baptists have reason to rejoice with us and we with them that by this liberality one more advance step has been taken and our cause in Denmark has been strengthened and made more efficient.

It is to be hoped that the Danish Baptists will rally around this young church and that from this metropolis may go out to the surrounding territory a far-reaching influence for the upbuilding of Christ's Kingdom.

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Off With the Queues!

At the time of the old calendar Chinese New Year, the preacher and a few of the brethren and I went out for several days, street preaching. In general our crowds were large and attentive, and we sold a great many tracts. We were somewhat interrupted because the soldiers were looking about for the people who had not cut off their queues. If they found any in the crowd that was listening to us, four or five soldiers would slip up and seize the man, and one would pull out a pair of scissors and off would come the queue. Two or three days of that got most of the queues, and those who wished to keep theirs had to do so by staying indoors or at least within reach of a door. That bothered us a good deal in preaching, for the crowd was always on the lookout for the soldiers, and even when none were in sight, a few practical jokers, having lost their own queues previously, created miniature panics by the cry, "The soldiers are coming! The soldiers are coming!" — G. W. Lewis, Ungkung, China.

"The King's Business requires Haste"

It was for this reason that Miss Mary E. Chapman, of Brooklyn, New York, placed at the disposal of Mr. and Mrs. Hascall, when they returned to Burma, a motor boat to supersede the slow-going, uncomfortable native rowboats in going from village to village in the Delta of the Irrawaddy. This boat has just been set up and the motor installed at the Karen Boat Building Establishment in Bassein. The boat is named "Alintaman," Messenger of Light, and during the few weeks in which she has been in commission she has shown herself rightly named. To more than fifty villages along the banks of some of the Delta creeks she swiftly and comfortably carried Mr. and Mrs. Hascall and their Burman assistants.

As she neared a village the motor horn was blown and the scripture mottoes in Burmese characters given by the young people of Moulmein were displayed at the sides of the boat. Crowds gathered immediately, and then sometimes from the front of the boat and sometimes on the shore the gospel was clearly and forcefully explained. The people almost invariably listened intently, often saying, "We never heard this before." Then when the playing on the organ, the singing and the preaching were over, tracts and scripture portions were offered for sale, and taken in large numbers by the people. A great impression was made in many of the villages, and some of the people, contrary to the usual way of the Burmans, declared themselves desirous of becoming followers of Jesus. Thousands who otherwise might never have heard the truth definitely have thus come to know at least some of the fundamentals of Christianity.

This is not the only motor boat in use by our Burma missionaries, but as yet it is the only one for the Burman Department of the work in the Delta. If only more missionaries could devote all their time to evangelistic work, and could have such an equipment as this, the unevangelized millions would be reached as never before.

A CRISIS AMONG THE KACHINS

Rev. O. Hanson, Litt.D., writes from Namhkam, Burma, "The Kachins in the Northern Shan States are at the turning point. Within the next twenty years they will be registered either as Christians or Buddhists. I have never before seen such a spirit in Kachin land."

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Foreign Missionary Record

ARRIVED

Rev. R. A. Thomson and Mrs. Thomson from Kobe, Japan, at Boston, August 27, 1913.

Miss Ida E. Wickenden from Hangchow, China, at Toledo, Ohio, August 11, 1913.

SAILED

Mrs. A. E. Seagrave and daughter Julia, from New York, September 12, 1913, for Rangoon, Burma.

Mrs. John McGuire, from Boston, September 9, for Insein, Burma.

From Boston, Mass., September 23, 1913, by S. S. "Arabic," the following party:

Rev. Frank K. Singiser and Mrs. Singiser for Rangoon, Burma.

Raymond P. Currier and Mrs. Currier for Rangoon, Burma.

Miss Clara B. Tingley for Bassein, Burma.

Rev. S. A. D. Boggs for Jorhat, Assam.

Rev. S. D. Bawden and Mrs. Bawden for Ongole South India.

Miss Edith E. Hollis for South India.

Rev. J. H. Oxrieder and Mrs. Oxrieder for Kharagpur, Bengal-Orissa.

Judson C. King, M. D., and Mrs. King for the Congo

MOTOR BOAT "ALINTAMAN," USED BY REV. W. H. S. HASCALL, RANGOON

THE WORK FOR MINERS

Labor Evangelist Schultz has done a really remarkable year's work. Look at these figures: Sermons preached, 375; addressed 75 labor unions and conventions; 52 Bible schools and young people's societies; baptized 24; visited 133 homes for religious conversation; distributed 600 tracts and 325 Gospels of John, and 3 Jewish Testaments; numbers of shop and street meetings; wrote 228 letters and 30 articles for labor journals; traveled 10,000 miles.

These figures do not include the work done on the streets and in the parks in the summer. Of this he reports: 108 meetings conducted; 258 requests for prayer; 20 conversions, 12 reclaimed, and several thousands heard the Gospel preached.

Add to this the churches that have been strengthened. Some that were almost ready to give up have been changed into aggressive bodies. Also the blessed influence, which no man can estimate, that has gone forth among a portion of our

RED STONE SCHOOL HOUSE MISSION

people who have been either estranged from God and the churches, or worse, have been hostile. We must continue and strengthen this work.

RED STONE SCHOOL HOUSE MISSION

This picture is furnished us by Rev. T. H. Evans, Missionary at Chambers, Nebr. It represents the last congregation at the Red Stone School House Mission in Wheeler County. This has been one of the outstations, and a gracious revival has followed the tireless work of Mr. Evans. He says that among this group are some of the bravest and noblest women that have ever lived on the earth. He is compelled to leave the community because the rigorous winters imperil the life of his wife. It is expected that they will transfer their missionary work to Kansas.

SAN FRANCISCAN RUSSIANS

In San Francisco the Russians belong to nine religious orders, — Atheists, Dukabors, Sabatists, New Israelites, Greek Catholics, Malakans, Jumpers, Dry Baptists and Baptists. The Baptist church has a congregation of about a hundred, Sunday school of about fifty-five, and Bible training classes and classes in English and music. Remarkable street meetings are held. The pastor visits every Russian house, distributing literature and holding religious conversation. The people move frequently, some leaving for other parts of the state and carrying with them the influences gained from this little church, while others come to take their places. And so the work spreads.

WHAT ONE NEGRO DID

A recent number of *Christian Work and Evangelist* says: Not only may negroes learn from the life of the late John Trower, of Philadelphia, the possibilities of achievement by the colored race, but every white man may also see in him what thrift, hard work and determination will accomplish. Trower, who has just died, left a fortune of $1,500,000. He was one of the wealthiest negroes in this country. Born in Eastville, Va., he made sufficient money as a boy to pay off the mortgage on his father's farm when he became twenty-one. Then, with $52,

he started out to make his own fortune. After working at opening oysters in Baltimore, he went to Philadelphia in 1870 and opened a restaurant across the street from a railroad station in Germantown. During the centennial year he made enough money to buy the old Germantown Savings Building for $25,000. In 1889 he secured the catering work at Cramp's shipyards. Trower was a deacon and trustee of the Baptist church and superintendent of the Sunday school.

THE SOUTH AT WORK FOR THE NEGROES

Mr. B. C. Caldwell has the following to say in a notable address delivered at the last Southern Sociological Congress, which this year was held in Atlanta. His words show the forces which are at work in the South for the improvement of the Negro rural schools:

"At this time more than three-fourths of the Slater money is still applied to higher and urban school work. But for two or three years past the trustees have been experimenting with some new and promising work in the country.

"Three years ago a parish superintendent in Louisiana applied to the Slater Fund for assistance in establishing a county high school for negro children. Almost at the same time a county superintendent in Arkansas, one in Virginia and one in Mississippi proposed substantially the same thing. It was the purpose in each case to train teachers for the schools of the county.

"Trained teachers cannot be had for the meager salary paid country negro teachers. And each of these superintendents hoped to get a regular and fairly good supply of teachers trained to do the work needed in that county.

"Supt. A. C. Lewis of Tangipahoa Parish, La., was the first to undertake to establish such a school. He named it the Parish Training School for Colored Children and located it at Kentwood, a little village in the piny woods part of the parish. The parish school board furnished the teachers and equipment, the Brooks-Scanlon Lumber Company furnished the house and ten acres of land, and the Slater Fund agreed to give $500 a year for three years. The school is now in its second year, and promises to render valuable service to the parish.

"Three similar schools have been established: one in Newton County, Miss., in which the county, the town of Newton, and an organization of colored people contributed, and the Slater Fund pledged $500 for three years; at Hope, Ark., a town school supported by state and local funds, was converted into a central training school (not county, because there is no county school body), and the funds were raised by the town, the local cotton men and the white and colored citizens individually, with the same Slater contribution; and in the Sabine Parish, La., a large community school seven miles in the country was made the parish training school, with parish authority and support, and liberal contributions of the timber interests owning land all around the school, with the same Slater contributions of $500 a year.

"There are no precedents to follow in this work. Every couty in the South has felt the need of fairly well-trained teachers in its Negro rural schools. But so far as we know this is the first time that superintendents have deliberately planned to get them by training them at home.

"Each county will have to feel its way toward the end in view. All of them are making the training schools distinctly industrial and agricultural all the way through the course offered; and some are already giving class work and handcraft of real merit. It will take several years to work out the plan; and local authorities will give their individual stamp to it. But thus far it looks good, and the end in view goes to the very heart of the whole business of negro public schools."

THE SOUTH IS SYMPATHETIC

Dr. James H. Dillard, Secretary of the Slater Board, reports that perhaps 90% of the teachers in the local schools have obtained their education in the county schools for colored children. He advocates the establishment of a country industrial training school to provide a place where a better opportunity would be afforded for the preparation of teachers in both academic and industrial lines. Such a school also would afford a way for

the better class of pupils to continue their training beyond the limits of the one room school.

He reports that the Slater Board is desirous of aiding more immediately than hitherto the educational conditions in the rural districts, and would be willing to cooperate with county boards and superintendents in any effort to improve the character and quality of teaching in the country schools.

Encouraging replies have been received from superintendents in Alabama, Florida, North Carolina, Texas, Virginia, Georgia, Mississippi, Tennessee and South Carolina.

GENUINE MISSIONARY PASTORATES

In keeping the preaching appointments in summer, and especially during the winter, the faithful missionary is called upon to endure great hardships, and he and any others who are doing such heroic missionary work on the changing frontier of the West, are laboring without complaint, and with cheerful satisfaction and gratitude that such responsible labors fall to their hands in the share which is given to them in extending the Kingdom of God.

REV. C. M. COBB, MISSIONARY PASTOR, ON A TOUR

The above picture represents Rev. C. M. Cobb, a missionary pastor at Greybull, Shell and Lower Shell, Wyoming. These towns are separated by several miles and call for riding over a rough territory.

The horse in the picture is "Brownie," an old round-up bronco. He and his master go on their pastoral calls up and down the widely extended parish. The picture was taken on Jenk's Ranch, about twenty-four miles from Greybull, on Trapper's Creek.

LARGE STUDENT ENROLLMENTS

Bacone College and the Murrow Indian Orphanage Home report large numbers at the opening of the institutions. Both of these schools are on one campus. The local church school is prospering, and the physical, intellectual, and spiritual training of the Indian youth is beginning again with hopeful Christian earnestness.

AS IT SHOULD BE

A minister whose work takes him over a considerable portion of southwest Georgia stated that whenever he went into sections where graduates of our mission schools are living, he could readily note their good influence in the community. His testimony was to the effect that these young people were positive factors in bettering the condition of people among whom they lived and worked. As teachers, they do not feel that their duties end when the children are dismissed to go to their homes, but go with them and in the kindest and most tactful ways do what they can to improve the home life. They also direct and do much to improve the forms of entertainment of the young people. While this is very encouraging, it is only what we should expect from training, the keynote of which is service. This spirit of helpful service is reflected in some of the class mottoes of one of our schools for the colored youth, such as: "Not to be ministered unto, but to minister." "Lifting as we climb."

CAN YOU HELP?

Dear Fellow Workers: For more than two years I have been with my brother, Rev. E. C. Deyo, who is a missionary to the Comanche Indians. I am trying to carry on the work his wife laid down two years ago, when the call came to her, "Come up higher." Now to go on with the sewing meetings, — I am in need of patchwork (unbasted); quilt linings; white thread No. 50 and 60.

Send to Mrs. Mary D. Given, R. R. 3, Lawton, Okla.

DR. CRANDALL'S SERMON READY FOR DISTRIBUTION

The sermon of Dr. L. A. Crandall before the Northern Baptist Convention in Detroit, May 25, 1913, was ordered printed by the Convention that it might have the widest possible circulation. It is now ready for free distribution upon the payment of postage according to the accompanying schedule. Every church should order sufficient copies for its adult membership.

THE EFFICIENCY OF THE CHURCH AS CONDITIONED UPON EXPERIENCE OF GOD

1 copy	1 cent postage
10 copies	3 cents „
25 „	6 „ „
50 „	12 „ „
100 „	23 „ „

Send your orders with the postage to the American Baptist Publication Society, 1701–1703 Chestnut Street, Philadelphia, Pa.

WHAT A MAN AND HORSE CAN DO

Last month we traveled 563 miles and delivered nineteen sermons and addresses, visited 324 families, distributed several hundred tracts, and left some seventy or eighty books, Bibles and testaments in the homes. Yet this shows only in a very limited degree the actual work accomplished.

Go with me if you will for a view of actual work in the field. See the steep mountain grades we climb and wonder as you look back how the horse managed them. Go with me to the home of a mother who frankly admits that she and her family are without "the Christ." To see the hardened look on her face and hear her speak with utter indifference, the casual observer would think that she could not be interested. But shortly you can see the lines in her face change, she becomes interested, asks questions, and finally her life is changed. Now she is happy, thanks us for coming, and asks us to call again bidding us God speed as we leave her.

Very few days pass without some incident worthy of note and at times several happen in a single day. I visited a home where there were seven children all of whom could read except one. The mother told me upon inquiry that she was a Catholic but I found in a short time that she had not been in a church in twenty-five years and that none of her children had a testament or knew anything about Jesus. Here I told the story of love, left some Bible stories in English and an Italian Bible, and as we said "Good-by," the mother in broken English said, "May God bless you." I stopped at a place one night for hay and gave two boys a testament each. They promised to read it through and also to memorize John 3 : 16, so I said if I came back and found that they had not done so I would take the books. As it was convenient I came in there about two weeks afterward, but the boys did not act very friendly that night. However next morning they were at camp while we were eating and as I began to talk to them I found that they had come down to recite. I wish I could picture those boys as they stood there telling me how God loved the world in their own language for they were too excited to be exact in their quotation. Many times as we go to the door we are an unwelcome guest but as I tell what a wonderful Savior I have and how I am interested in them and how the church sends me out to do others good and the money some people put in the work, they as a rule become interested, ask questions, get some books, and at times they resolve to live a different life. These as a rule are non-church people who must be reached this way. I went to a home where the man answered the door and as I told him I was a missionary he slurringly remarked that I could not interest him, but added that his wife was slightly interested due to her

weakness of course. I frankly told him if his wife was interested that she was not the one I wished to talk to, for I was sure the Lord had sent him to the door and he it was to whom I wanted to talk. To make a long story short, God used me to take the message to him and tell him how he should train his children. — JOHN B. SPEED.

GOOD RESULTS IN NORTH DAKOTA

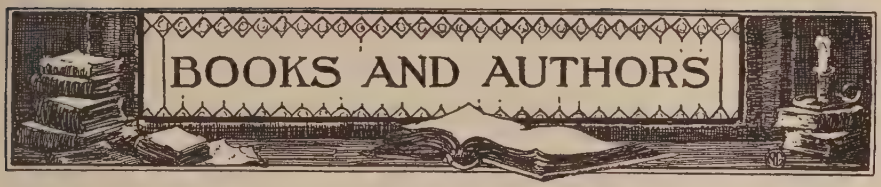
Rev. E. E. Barnhart, Director of Sunday-school and Young People's work in North Dakota, has been bringing things to pass in that state. The following is the result of a recent visit to the Norwegian Church at Powers Lake. Bills announcing a ten days' Sunday-school Institute, Revival, and Missionary Meetings all combined were distributed by the church. Miss Inga Petterson, missionary from Japan, was present two days, and gave interesting talks on Missions and organized a Mission Study Class.

Mr. Barnhart conducted Sunday-school and Young People's Institute and Conferences in the afternoons and revival services each evening. As a result of the ten days' meetings, a Junior B. Y. P. U. Society was organized with twenty-four members; two Teacher Training Classes were organized, one an Introductory Class to be conducted at the regular Sunday-school hour, and the other the regular class. Two Sunday-schools were organized at school houses six and eight miles out. It was voted to adopt the National Sunday School Standard recommended by the Northern Baptist Convention; it was decided to introduce the Keystone Graded Lessons; seven souls confessed Christ as their Savior; and the full missionary apportionment was raised.

"THE BEST WORK IN THE WORLD"

On July 31 Mr. David P. Ward of Upland, California, completed twenty-five years of service with the Publication Society. He writes, "They have been happy, and I trust, useful years. If I had another life to live here, I would give it to the best work in the world — with the boys and girls, as missionary of the American Baptist Publication Society."

JUST AFTER A CHILDREN'S MEETING HELD IN THE "CHURCH ON WHEELS"



"China Revolutionized"

This volume by John Stuart Thomson, just issued by the Bobbs-Merrill Company of Indianapolis, tells exactly what the general reader wishes to know about the new conditions in China and what led up to them. The opening chapter on "The Genesis of the Revolution" is packed with information, put in effective and readable fashion. Then the reader is led on through the chapters on Wit and Humor in China, Industrial and Commercial China, Finance, Business Methods, Railways, Shipping, Native Leaders, International Politics, Internal Politics, Public Works, the Manchu, Army and Navy, Modern Education, Literature and Language, Life of Foreigners in China, Foreign and Native Cities, Religious and Missionary China, Legal Practise and Crime, Climate, Disease, Hygiene, Womanhood, Agriculture, Architecture and Art, Sociological China, and Awakened Interest in America. This list shows the comprehensiveness of the work. It is a book to read and study, and is exceedingly timely. ($2.50 net.)

THE BREAKING DOWN OF THE OLD WITH THE ADVENT OF THE NEW — ONE OF MANY STRIKING ILLUSTRATIONS IN "CHINA REVOLUTIONIZED"

"Lotus Buds"

In this finely illustrated volume Amy Wilson-Carmichael tells a remarkable story of the work done among the children of India, whose rescue from a temple life of shame is undertaken by the Society which she represents. It is a missionary appeal of the highest type, and cannot fail to arouse interest. The women's missionary circles will find this an absorbing work. (George H. Doran Co., Publishers, New York. $2 net.)

The Progressing Philippines. By Charles W. Briggs. The Griffith and Rowland Press. (Price 50 cents net; 58 cents postpaid.)

Here is a book that is a delight to hold in the hand and read. Within reasonably small compass the author, who by reason of more than ten years' intimate personal contact with his subject is well qualified for his task, guides the reader through the geography and history of the Philippine archipelago and introduces him to the present pressing problems in the islands. As a question of our national political policy the Philippines will be prominently before the nation during the next few years. The average American citizen will be better able to understand the issues at stake after a thoughtful reading of this volume. Written by a missionary, the work is predominantly missionary in character, and as such it affords a volume which many study classes in our Baptist churches will doubtless be glad to adopt, especially in view of the large amount of Baptist work being carried on in this interesting field.

The Modern Call of Missions; studies in some of the larger aspects of a great enterprise. By James S. Dennis, D.D. Fleming H. Revell Co. (Price, $1.50 net.)

A volume dealing with the larger themes of modern missions, from the pen of so able a writer as Dr. Dennis, is sure to command a large reading. The author has here gathered together about a score of his magazine contributions of recent years, revised the statistics, and brought the volume as a whole up to date. It contains much of inspirational and educational value to the student of missions and to the general reader. His treatment of Missions and National Evolution, The Lessons of Martyrdom, Union Movements in Mission Fields, and the Hymnody of Modern Missions is as valuable today as when these sections were written. It is to be regretted that so fruitful a theme as Missionary Hymnody is dismissed with a scant four pages, and not a single Oriental Christian hymn is cited, though India alone has given to English hymnology several of its finest hymns.

History of the Baptist Young People's Union of America. By John Wesley Conley, D.D. The Griffith and Rowland Press. (Price, 50 cents postpaid.)

This is a concise statement of the past and present status of the B. Y. P. U. It is a record of interest and concludes with a consideration of the present state of transition. Possible future developments are suggested, and the final chapter on "The Outlook" should be carefully read by those who are at present guiding the young people's organizations of our denomination. The Executive Committee, under whose auspices the volume is issued, were fortunate in having the services of Dr. Conley as author. He has given us an exceptionally readable record.

✠

By the Way

The biennial Convention of the Anti-Saloon League of America is to be held at Columbus, Ohio, November 10-13. It is anticipated that there will be twenty thousand delegates in attendance at the convention at which time the League expects to launch its campaign for Nation-wide Prohibition.

A Catholic church and school for colored people has been erected at Atlanta. It is a three-story building of brick and stone, valued at $16,000. In Richmond, Virginia, a Catholic college for the higher education of Negroes has been established, with industrial departments.

At the World's Sunday School Convention in Zurich, America had 954 delegates, Great Britain about 500, Australia twenty-eight, Japan six. More than sixty nations were represented. The next convention will be in Tokio in 1916.

For every volume of the "six best sellers" issued each year a carload of Bibles is manufactured. What a tribute to this ancient book! The Bible in the markets of the world stands far to the front.

The first Mormon temple to be built in Canada was recently dedicated at Cardston, Alberta. President Joseph E. Smith and other officers of the church were present.

Baptist Missionary Organizations

Northern Baptist Convention

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Financial Statements of the Societies for Six Months ending September 30, 1913

	Source of Income	Budget for 1913-1914	Receipts for 6 Months	Balance Required by March 31, 1914	Comparison of Receipts with Those of Last Year 1912-1913	1913-1914	Increase	Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$462,110.05	$67,518.06	$394,591.99	$72,372.41	$67,518.06	$.....	$4,854.35
	Individuals	300,000.00	11,249.67	288,750.33	36,450.02	11,249.67	.....	25,200.35
	Legacies	83,094.00	11,262.96	71,831.04	13,489.96	11,262.96	.....	2,227.00
	Income of Funds, Annuity Bonds, Special Gifts, etc.	92,974.00	49,621.81	43,352.19	46,970.80	49,621.81	2,651.01	.....
	Totals	$938,178.05	$139,652.50	$798,525.55	$169,283.19	$139,652.50	$2,651.01	$32,281.70
HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$380,377.00	$44,556.82	$335,820.18	$46,891.07	$44,556.82	$.....	$2,334.25
	Individuals	125,000.00	4,524.64	120,475.36	5,415.28	4,524.64	.....	890.64
	Legacies	65,000.00	21,528.88	43,471.12	25,166.99	21,528.88	.....	3,638.11
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	98,600.00	40,616.33	57,983.67	31,248.93	40,616.33	9,367.40	.....
	Totals	$668,977.00	$111,226.67	$557,750.33	$108,722.27	$111,226.67	$9,367.40	$6,863.00
PUBLICATION SOCIETY	Churches, Young People's Societies and Sunday Schools	$97,500.00	$41,299.82	$56,200.18	$41,095.35	$41,299.82	$204.47	$.....
	Individuals	27,000.00	6,224.88	20,775.12	6,024.24	6,224.88	200.64	.....
	Legacies	10,000.00	1,810.03	8,189.97	10,256.93	1,810.03	.....	8,446.90
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	71,777.45	21,046.12	50,731.33	17,464.14	21,046.12	3,581.98	.....
	Totals	$206,277.45	$70,380.85	$135,896.60	$74,840.66	$70,380.85	$3,987.09	$8,446.90
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$182,790.00	$31,128.47	$151,661.53	$28,588.61	$31,128.47	$2,539.86	$.....
	Individuals	10,000.00	3,960.16	6,039.84	1,646.11	3,960.16	2,314.05	.....
	Legacies	10,000.00	4,807.74	5,192.26	3,665.44	4,807.74	1,142.30	.....
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	20,000.00	9,496.51	10,503.49	9,293.85	9,496.51	202.66	.....
	Totals	$222,790.00	$49,392.88	$173,397.12	$43,194.01	$49,392.88	$6 198.87	$.....
WOMAN'S FOREIGN SOCIETY OF THE WEST	Churches, Young People's Societies and Sunday Schools	$88,883.00	$19,162.82	$69,720.18	$17,251.24	$19,162.82	$1,911.58	$.....
	Individuals	21,848.00	5,477.57	16,370.43	5,278.68	5,477.57	198.89	.....
	Legacies	3,200.00	1,316.82	1,883.18	50.00	1,316.82	1,266.82	.....
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	1,135.00	690.15	444.85	670.30	690.15	19.85	.....
	Totals	$115,066.00	$26,647.36	$88,418.64	$23,250.22	$26,647.36	$3,397.14	$.....

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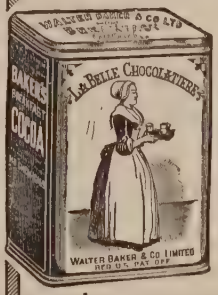

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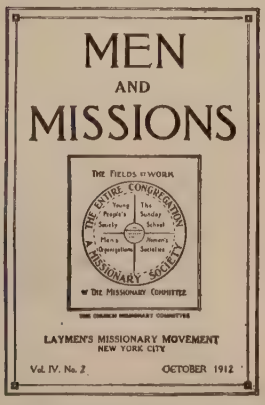

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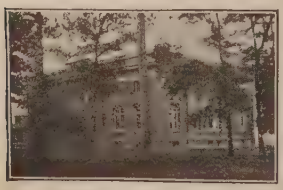

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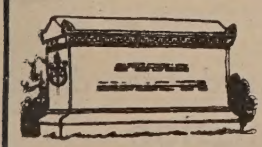

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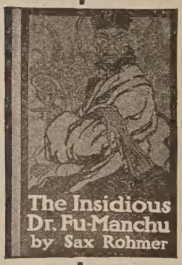

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